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ABSTRACT

Part of a six volume series of theme papers commissioned for the National Congress on Catholic schools for the 21st century, November 6-10, 1991, this volume presents three theme papers. "Catholic Schools: Statistical Profiles and Trends" (F. Brigham, Jr.) summarizes the demographic, statistical and financial profile of Catholic school and society. In "Catholic Schools in a Changing Society: Past Accomplishments and Future Challenges" (J. Convey) summarizes major findings about the effectiveness of Catholic schools in the past. Ten challenges that may confront these scools in the future are outlined along with ways in which the schools might respond to these challenges. The final paper, "Education: The Unfinished Agenda" (J. Cummins) argues that the present crisis in education compels educators to debate the following three conditions, from which a plan of action should emerge: first, there have been deep and widespread changes in society, especially in neighborhoods, that call for a diversity of educational approaches; second, U.S. society is pluralistic and its institutions should correspond to that reality; and third, the hour is getting late. The document concludes with a study and discussion guide and biographical information about the authors. (KM)

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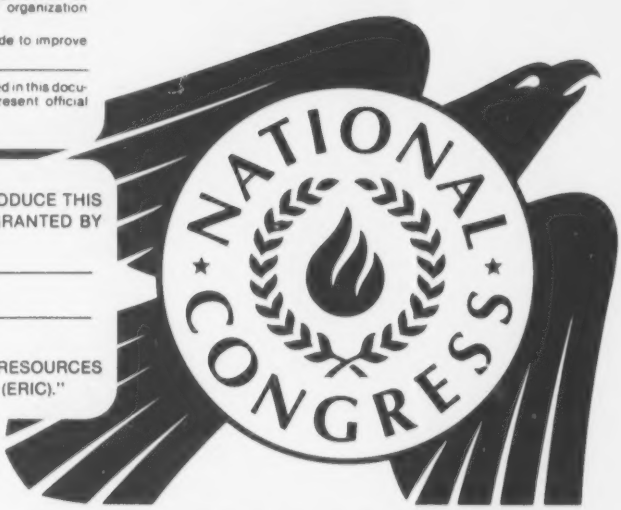

CATHOLIC SCHOOLS
For the 21st Century

THEME:

THE CATHOLIC SCHOOL AND SOCIETY

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THE CATHOLIC SCHOOL AND SOCIETY

THE SCHOOL AND SOCIETY
Frederick H. Brigham, Jr., National Catholic Educational Association, Executive Assistant to the President and Director of Research

CATHOLIC SCHOOLS IN A CHANGING SOCIETY: PAST ACCOMPLISHMENTS AND FUTURE CHALLENGES
John J. Convey, Ph.D., The Catholic University of America

EDUCATION: THE UNFINISHED AGENDA
John S. Cummins, D.D., Bishop of Oakland, CA

National Catholic Educational Association

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INTRODUCTION

This six volume series contains the theme papers commissioned for the *National Congress on Catholic Schools for the 21st Century*, to be convened on November 6 - 10, 1991.

The National Congress is a jointly planned venture of the three departments of the National Catholic Educational Association (NCEA) directly associated with Catholic schools. With the enthusiastic endorsements of the executive committees and directors of the Department of Elementary Schools, Department of Secondary Schools and the Chief Administrators of Catholic Education (CACE), this unprecedented project is intended to revitalize and renew the climate of opinion and commitment to the future of Catholic schooling in the United States.

The purpose of the Congress can be described in terms of three broad goals. To *communicate* the story of academic and religious effectiveness of Catholic schools to a national audience that includes the whole Catholic community, as well as the broader social and political community. To *celebrate* the success of Catholic schools in the United States and broaden support for the continuation and expansion of Catholic schooling in the future. To *convene* an assembly of key leaders in Catholic schooling as well as appropriate representatives of researchers, business and public officials in order to create strategies for the future of the schools. These strategies address five themes:

The Catholic Identity of Catholic Schools; Leadership of and on Behalf of Catholic Schools; The Catholic School and Society; Catholic School Governance and Finance; and Political Action, Public Policy and Catholic Schools.

The eleven commissioned papers contained in these six volumes represent a common starting point for the discussion at the Congress itself and in the national, regional and local dialogue prior to the Congress.

Since the American bishops published *To Teach As Jesus Did*, their pastoral letter on Catholic education, in 1972, the number of Catholic schools in the United States has decreased by 19% and the number of students served by those schools has decreased by 38%. Simultaneously, a growing body of research on Catholic schools indicates that these schools are extremely effective and are a gift to the church and the nation.

This dilemma of shrinking numbers of schools and established effectiveness indicates a need to refocus efforts, reinvigorate commit-

ment and revitalize leadership at the national and local levels. Thus the idea of a national forum was conceived.

These papers will be useful in fostering a national dialogue, aimed at clarifying the current status of Catholic schools in the United States, and developing a set of strategies for the future in order to strengthen and expand the network of Catholic schools throughout the country.

A number of regional meetings will be held throughout the country prior to the National Congress. These meetings will have a purpose similar to the Congress and be committed to the same three broad goals. They provide opportunities for large numbers of persons involved in and committed to Catholic education to read the theme papers, discuss the identified major issues, and develop written summaries of these discussions, using the study guides included in this series. These meetings will insure the broadest possible participation and strengthen the linkage between national strategies and local action on behalf of Catholic schools.

Delegates to the National Congress will be present at each of the regional meetings. NCEA staff and Congress Planning Committee members will be available to serve as resources and presenters. The results and recommendations from all regional meetings will be included as agenda for the National Congress.

This input from the regional meetings will allow the National Congress to be more representative of the total Catholic community. Consequently, the Congress will be more effective in representing the needs of Catholic schools and thus more able to develop effective and realistic strategies on their behalf. Regional meetings will be held after the Congress as an additional means of strengthening the linkage between national and local, strategy and action.

As Father Andrew Greeley has observed in his research and commentators are so fond of repeating, Catholic schools are most needed and most effective during times of crisis and stress. In the world of the 21st century—with its increasing population, dwindling of already scarce resources, and persistent growth in the gap between rich and poor - collaboration may not come easily. The present conflict in the Middle East being the most visible example. At the same time, rapid and largely unexpected changes in Eastern Europe remind us that the human spirit cannot be kept permanently imprisoned by those who deny the persistent presence and power of the Spirit. Catholic schools which are true to their mission can provide powerful and influential awareness, gentleness and collaboration. They can serve as models for schooling in the next millenium.

The six volumes in this series are:

Volume I: *An Overview*, containing summaries of all eleven papers.

Volume II: *The Catholic Identity of Catholic Schools*, with papers by James Heft, SM and Carleen Reck, SSND.

Volume III: *Leadership of and on Behalf of Catholic Schools*, with papers by Karen Ristau and Joseph Rogus.

Volume IV: *The Catholic School and Society*, with papers by Frederick Brigham, John Convey and Bishop John Cummins.

Volume V: *Catholic School Governance and Finance*, with papers by Rosemary Hocevar, OSU, and Lourdes Sheehan, RSM.

Volume VI: *Political Action, Public Policy and the Catholic School*, with papers by John Coons and Frank Monahan.

A number of acknowledgements must be made. Without the commitment, energy and flexibility of the authors of these papers, there would be no books. They were always willing to be of assistance. Ms Eileen Torpey, general editor of the series, brought an expertise and sense of humor to the process. Ms Tia Gray, NCEA staff, took the finished manuscripts and put them into an eminently readable design format.

Special acknowledgement must go to the Lilly Foundation, without whose funding this project would not have been possible. Catherine McNamee, CSJ, president of NCEA, who allowed the human and financial resources of NCEA to be utilized for this undertaking, expressed continuing interest in the Congress and provided personal encouragement to those working on the project. Michael Guerra, Robert Kealey and J. Stephen O'Brien, the executive directors of the three sponsoring NCEA departments who conceived the project, have continued to work tirelessly for the success of this planned intervention on behalf of Catholic schools. They would be the first to acknowledge that there are many more whose present leadership is an essential element in explaining the current success of Catholic schools and whose future leadership will shape the schools in the next century. A special note of thanks is due those who issued the call to bring us together. They are eloquent role models for any who wish to be a part of this unprecedented effort on behalf of Catholic schools.

Paul Seadler
Project Coordinator
National Congress on Catholic Schools for the 21st Century
January, 1991

CATHOLIC SCHOOLS: STATISTICAL PROFILES AND TRENDS

Frederick H. Brigham, Jr.
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Introduction

Each year the National Catholic Educational Association issues a statistical report on Catholic Education—Schools, Enrollment and Staffing. In alternate years, reports on the financing of Catholic Elementary and Secondary Schools are published. In these publications, appropriate national trends in both public and private education are included for comparison and context. It is the purpose of this paper to summarize this demographic, statistical and financial profile of Catholic education as background for the discussion of the Catholic school and society in Volume IV of the Theme Papers commissioned for the National Congress on Catholic Schools for the 21st Century to be convened in November, 1991, in Washington, DC.

Summary of Demographic Trends in Public and Private Education: A Context

U.S Population Trends

Current population trends are important to both public and private schools. According to the United States Department of Commerce, Bureau of Census, the birth rate (birth/1000 persons) rose slightly during the past decade. Since the population is greater, the number of births has been increasing.

- There were 3,760,561 births in 1985, the most since 1965, with an increase to 3,868,000 projected for 1990.

School-Age Population

- According to the National Center for Education Statistics, these population trends are revealed in the increasing number of students in preschool and elementary school since 1986. In 1991 secondary school-age youth will begin to show an increase.

Enrollment in Public and Private Schools

- Since 1970, preprimary enrollment increased from slightly more than 4 million to over 5 million in 1987.
- Elementary school enrollment declined in the 1970s in both public and private schools and leveled off with little or no change in first half of the 1980s.
- While public high school enrollment rose during the early-mid 1970s and then declined, private high school enrollment has been stable from 1970-1985. Moreover, the percentage of all students attending private schools has continued at the same level since 1970.
- In 1986, from kindergarten through grade 12, almost one of every nine students attended private schools.

Exhibit 1
Public and Private School Enrollment: A Comparison

Reported	Total Enrollment	Public Pupils	%	Private Pupils	%
1970	51,272,000	45,909,000	89.5	5,363,000	10.5
1975	49,791,000	44,791,000	90.0	5,000,000	10.0
1980	46,318,000	40,987,000	88.5	5,331,000	11.5
1985	45,066,000	39,509,000	87.7	5,557,000	12.3
1986	45,289,000	39,837,000	88.0	5,452,000	12.0
1987	45,371,000	40,024,000	88.2	5,347,000	11.8
1988	45,438,000	40,196,000	88.5	5,241,000	
11.5					
Estimated					
1989	45,595,000	40,323,000	88.4	5,272,000	11.6
1990	46,112,000	40,772,000	88.4	5,340,000	11.6
1991	46,718,000	41,306,000	88.4	5,412,000	11.6
1992	47,369,000	41,883,000	88.4	5,486,000	11.6

SOURCE: *Projections of Education Statistics to 2000*, National Center for Educational Statistics, p. 12.

Characteristics of Private Schools

According to the *Digest of Education Statistics*, 1989, published by the U.S. Department of Education's Office of Educational Research and Improvement, Catholic schools constitute 38.6% of all private schools. However, student enrollment in Catholic schools is approximately 50% of the enrollment in all private schools. Eighty-four percent of all Catholic schools have been in operation 25 years or more. The mean enrollment of Catholic schools, 363 students, surpasses that of all other private schools. The great majority (86.4%) of Catholic schools have a tuition from below $500 through $1,500; 66.8% of other religiously affiliated schools have the same tuition range, and 19.7% of non-religiously affiliated schools are in this tuition range, while 64.3% have tuitions of $2,500 or more.

Projections

The National Center for Education Statistics recently issued its *Projections of Education Statistics to 2001—An Update*.[1] This section will summarize its projections for enrollment, high school graduates, and classroom teachers for public elementary and secondary schools.

Exhibit 2
Characteristics of Private Schools, by Level and Affiliation of School: 1985-86

School Characteitics	All Private Schools	Level of School:				Religious Affiliation of School:		
		Elem.	Sec.	Combined	Other	Catholic	Other Affl.	Not Affl.
Number of Schools	25,616	15,303	2,438	4,949	2,926	9,911	10,771	4,934
Years in Operation:								
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
10 or less	25.5	20.2	9.9	41.4	39.2	1.7	45.2	30.2
11-24	24.2	16.5	27.5	36.7	40.8	14.2	25.5	41.6
25 or more	50.3	63.3	62.6	21.9	20.0	84.1	29.3	28.2
Mean Enrollment per School	234	218	541	211	94	363	142	174
Minority Enrollment 1985-86:								
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
0%	12.2	13.9	2.6	16.2	3.3	7.1	21.8	0.7
5% or more	26.8	31.2	25.3	20.9	15.4	38.6	18.7	21.0
5-14%	22.4	19.8	36.1	23.4	22.9	20.4	20.9	29.4
15-24%	10.6	7.7	14.4	11.6	21.1	8.9	12.7	9.8
25-49%	10.0	7.8	11.8	5.1	28.6	7.2	8.4	19.3
50-74%	8.1	7.1	3.7	17.2	2.1	3.8	10.9	11.0
75-89%	1.8	2.1	0.7	1.0	2.5	2.5	1.2	1.7
90% or more	8.1	10.4	5.4	4.6	4.1	11.5	5.4	7.1
Tuition Group:								
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
$500 or more	13.0	18.7	4.7	5.4	1.1	25.6	6.2	1.1
$500-1000	27.8	35.1	4.4	29.6	5.0	37.1	30.8	1.0
$1001-1500	26.4	29.1	34.4	22.6	9.2	25.7	30.7	17.6
$1501-2500	14.6	8.3	28.7	18.0	31.8	7.7	20.4	16.0
$2500 +	18.2	8.8	27.8	24.4	52.9	3.9	11.9	64.3

SOURCE: *Digest of Education Statistics, 1989*, U.S. Dept. of Education, Office of Educational Research and Improvement, p.66.

Total Public and Private Elementary and Secondary School Enrollment:

On the National level, total public and private elementary and secondary enrollment is projected to increase from 49.5 million in 1984 to 50.1 million in 1998. In 2001, it will be 49.8 million. These changes are in accord with past and projected trends in school age population.

Elementary:

Since 1984 there has been a steady increase in grades K-8 from 31.2 million to 33.3 million in 1989 with a projection of 35.5 million by 1996 and 34.9 million in 2001.

Secondary:

After a continued decrease from 15.7 million in 1976 to a low of 12.4 million in 1990, enrollment in grades 9-12 is projected to reach 14.9 million by 2001.

Public Elementary and Secondary Schools:

Between 1976 and 1984, public elementary and secondary schools decreased from 44.3 million to 39.2 million. By 1998, the steady increase in public schools will level off at 44.3 million and by 2001 it will decrease to 44.0 million.

Private Elementary and Secondary Schools:

From an estimated enrollment of 5.4 million, private elementary and secondary schools are expected to have 5.8 million students by 2001.

Total Public and Private Secondary School Graduates:

Public and Private Secondary School Graduates between 1976-77 and 1985-86 decreased from 3.2 million to 2.6 million but increased to 2.8 million in 1988-89. While there is another projected decrease to 2.5 million in 1993-94, by 2001, the number of graduates will rise to 3.2 million.

Public Secondary School Graduates:

Public Secondary School Graduates are expected to decrease from 2.5 million in 1988-89 to 2.2 million in 1993-94 but will increase to 2.9 million in 2001.

Private Secondary School Graduates:

Private Secondary School Graduates will increase from an estimated 324,000 in 1988-89 to a projected 372,000 by 2000-2001.

Total Public and Private Elementary and Secondary School Classroom Teachers:

Classroom Teachers in both public and private elementary and secondary schools increased from 2.4 million in 1981 to 2.7 million

in 1989 and are projected to be 3.2 million by 2001. Of this number, elementary school teachers rose from 1.4 million in 1981 to 1.6 million in 1989 and are expected to be 1.9 million by 2001. Secondary school teachers went from 1.0 million in 1982 to 1.1 million in 1989 and are projected to be 1.4 million by 2001.

Public School Classroom Teachers:

Classroom teachers in Public Schools numbered 2.4 million in 1989 and are expected to be 2.8 million by 2001.

Private School Classroom Teachers:

Private School classroom teachers are projected to increase from 377,000 in 1989 to 443,000 in 2001.

Total Pupil-Teacher Ratios in Public and Private Elementary and Secondary Schools:

In elementary school, the pupil-teacher ratio has been reduced from 21.7 in 1976 to 18.1 in 1989. By 2001, it is projected to be 16.1. In secondary schools, the pupil-teacher ratio declined from 18.3 in 1976 to 14.9 in 1989 and is expected to be 14.3 by 2001.

Public School State Level Enrollment Projections:

The following state level enrollment projections are for public schools only. They are summarized here because they reflect demographic changes which can result in increased enrollment in Catholic and private schools.

Public Elementary and Secondary School Enrollment:

Projected increases of public elementary and secondary school enrollment between 1989 and 2000 will differ from region to region throughout the United States. Thus the West will lead with an increase of 13 percent followed by the South at 10 percent, the Northeast 8 percent and the Midwest 3 percent.

Those states which are expected to show marked increases include Arizona (33 percent), Colorado (24 percent) and New Mexico (39 percent) are in the West. Some southern states are projected to demonstrate significant increases including Florida (24 percent), Georgia (22 percent) Maryland (20 percent) and Virginia (13 percent) with decreases in the District of Columbia (10 percent) and West Virginia (13 percent). New Hampshire (33 percent) and New Jersey (22 percent) are expected to lead the Northeast while Minnesota (15 percent) is projected to have the most noteworthy increase in the Midwest.

Catholic Education 1989-90

Number of Schools

In 1989-90, there were 8719 Catholic schools in this country; of these, 7395 were elementary and 1324 were secondary. In the 1980s the number of Catholic schools mirrored the demographic movements throughout the country during this period. Where appropriate, especially in urban and suburban areas, consolidation was a significant factor in the realignment of Catholic schools.

Exhibit 3
Elementary and Secondary Schools by Region

Elementary	**1982-83**	**1988-89**	**1989-90**
New England	544	493	487
Mideast	2,301	2,148	2,096
Great Lakes	2,113	1,979	1,962
Plains	897	873	850
Southeast	847	812	804
West/Far West	1,248	1,200	1,196
United States	7,950	7,505	7,395
Secondary			
New England	124	115	111
Mideast	429	387	371
Great Lakes	316	287	283
Plains	168	153	147
Southeast	194	184	181
West/Far West	251	236	231
United States	1,482	1,362	1,324
All Schools			
New England	668	608	598
Mideast	2,730	2,535	2,467
Great Lakes	2,429	2,266	2,245
Plains	1,065	1,026	997
Southeast	1,041	996	985
West/Far West	1,499	1,436	1,427
United States	9,432	8,867	8,719

Enrollment

Preschool and Kindergarten

It is interesting to note that between 1982-83 and 1989-90, preschool enrollment grew by 187% and kindergarten by 16.4% as detailed in the following exhibit.

Exhibit 4
Growth Trends for Preschool and Kindergarten

Grade Level	1982-83		1988-89		1989-90	
	Pupils	%	Pupils	%	Pupils	%
Pre-School	31,381	15.2	76,626	27.6	90,023	30.7
Kindergarten	174,548	84.8	200,962	72.4	203,204	69.3
Total	205,929	100.0	277,588	100.0	293,227	100.0

Enrollment by Grade Level

Catholic school enrollment by grade level from preschool to grade 12 was consonant with U.S. population trends, both actual and projected as shown below in Exhibit 5. It is interesting to note that elementary school enrollment has increased in seventeen states, including California, Florida and Texas.

Exhibit 5
Enrollment by Grade Level

	1982-83		1988-89		1989-90	
Grade Level	Pupils	%	Pupils	%	Pupils	%
PreSchool	31,381	1.4	76,626	3.9	90,023	4.5
K-8	2,211,412	98.6	1,911,911	96.1	1,892,913	95.5
Pre/K-8	2,242,793	100.0	1,988,537	100.0	1,982,936	100.0
Kindergarten	174,548	7.9	200,962	10.5	203,204	10.7
Grade -1	259,163	11.7	240,322	12.6	235,286	12.4
Grade -2	254,634	11.5	232,925	12.2	229,286	12.1
Grade -3	248,084	11.2	227,596	11.9	223,492	11.8
Grade -4	244,439	11.1	218,590	11.4	217,764	11.5
Grade -5	251,014	11.4	209,120	10.9	208,953	11.0
Grade -6	265,652	12.0	205,318	10.7	200,863	10.6
Grade -7	263,960	11.9	188,416	9.9	190,345	10.1
Grade -8	249,918	11.3	182,570	9.5	179,115	9.5
Ungraded	*		6,092	.4	4,605	.2
Elementary K-8	2,211,412	100.0	1,911,911	100.0	1,892,913	100.0
Grade -9	214,179	26.9	163,795	25.6	163,259	26.9
Grade -10	202,330	25.4	154,943	24.2	151,199	25.0
Grade -11	191,986	24.1	154,423	24.2	143,260	23.6
Grade -12	187,282	23.6	163,963	25.7	146,160	24.1
Ungraded	*		2,084	.3	2,079	0.38
Secondary	795,282	100.0	639,208	100.0	605,957	100.0
Total	3,006,694		2,551,119		2,498,870	

*The numbers of ungraded students are not available until 1982-83

Exhibit 6
Enrollment by Region

Elementary	**1982-83**	**1988-89**	**1989-90**
New England	146,000	116,000	113,000
Mideast	709,000	579,000	568,000
Great Lakes	581,000	502,000	495,000
Plains	198,000	186,000	185,000
Southeast	253,000	227,000	228,000
West/Far West	338,000	302,000	305,000
United States	2,225,000	1,912,000	1,894,000
Secondary			
New England	67,000	52,000	48,000
Mideast	263,000	209,000	193,000
Great Lakes	195,000	149,000	142,000
Plains	66,000	50,000	48,000
Southeast	87,000	74,000	72,000
West/Far West	123,000	105,000	103,000
United States	801,000	639,000	606,000
All Schools			
New England	213,000	168,000	161,000
Mideast	972,000	788,000	761,000
Great Lakes	776,000	651,000	637,000
Plains	264,000	236,000	233,000
Southeast	340,000	301,000	300,000
West/Far West	461,000	407,000	408,000
United States	3,026,000	2,551,000	2,499,000

Exhibit 7
Enrollment by Region by Percentage

Elementary	**1982-83**	**1988-89**	**1989-90**
New England	6.6%	6.1%	6.0%
Mideast	31.8	30.3	30.0
Great Lakes	26.1	26.2	26.1
Plains	8.9	9.7	9.8
Southeast	11.4	11.9	12.0
West/Far West	15.2	15.8	16.1
United States	100.0	100.0	100.0
Secondary			
New England	8.4%	8.2%	7.9%
Mideast	32.8	32.7	31.9
Great Lakes	24.3	23.3	23.4
Plains	8.2	7.8	8.0
Southeast	10.9	11.6	11.8
West/Far West	15.4	16.4	17.0
United States	100.0	100.0	100.0
All Schools			
New England	7.1%	6.6%	6.4%
Mideast	32.1	30.9	30.5
Great Lakes	25.6	25.5	25.5
Plains	8.7	9.2	9.3
Southeast	11.2	11.8	12.0
West/Far West	15.3	16.0	16.3
United States	100.0	100.0	100.0

Enrollment of Ethnic Minorities

Catholic schools, especially in urban areas, continue to serve increasing numbers of ethnic minority students with the percentage more than doubled in all Catholic schools from 10.8 % in 1970-71 to 23% in 1989-90. Hispanic students in Catholic schools are 97% Catholic; black students are 64% non-Catholic. Seventy-six percent of minority enrollment is in Catholic elementary schools, 24% in secondary schools.

Exhibit 8a
Current Catholic School Enrollment by Ethnic Background

	Elementary	Secondary	All Schools
Black Americans	170,591	49,652	220,243
Hispanic Americans	196,487	59,467	255,954
Asian Americans	66,456	22,960	89,416
Native Americans	7,755	2,524	10,279
All Others	1,451,624	471,354	1,922,978
Total	1,892,913	605,957	2,498,870

Exhibit 8b
Catholic School Enrollment Percentage by Ethnic Background

Elementary	1982-83	1988-89	1989-90
Black Americans	9.4%	9.1%	9.0%
Hispanic Americans	9.7	10.4	10.4
Asian Americans	2.3	3.2	3.5
Native Americans	0.4	0.4	0.4
All Others	78.2	76.9	76.7
Total	100.0	100.0	100.0
Secondary			
Black Americans	7.2%	8.2%	8.2%
Hispanic Americans	7.2	9.4	9.8
Asian Americans	1.5	3.4	3.8
Native Americans	0.4	0.4	0.4
All Others	83.7	78.6	77.8
Total	100.0	100.0	100.0
All Schools			
Black Americans	8.8%	8.9%	8.8%
Hispanic Americans	9.1	10.2	10.2
Asian Americans	2.1	3.2	3.6
Native Americans	0.4	0.4	0.4
All Others	79.6	77.3	77.0
Total	100.0	100.0	100.0

Enrollment of Non-Catholics

Most Catholic school students are Catholic. However, there has been a significant increase of non-Catholic students—from 10.6% in 1982-83 to 12.1% in 1989-90. Secondary schools continue to have a higher percentage of non-Catholics—14.3% in 1989-90—whereas elementary schools have 11.3%. The 1989-90 non-Catholic enrollment by Region is shown in the following exhibit.

Exhibit 9
Current Non-Catholic Enrollment

	Elementary	*Secondary*	*All Schools*
New England	10,777	5,187	15,964
Mideast	69,001	23,431	92,432
Great Lakes	53,423	20,568	73,991
Plains	8,659	4,185	12,844
South East	36,128	12,415	48,543
West/Far West	36,911	20,539	57,450
United States	214,899	86,325	301,224

Staffing of Catholic Schools

In 1989-90, the total full-time teaching staff in Catholic elementary and secondary schools was 136,900. Of this number, 94,197 were elementary school teachers, 42,703 were secondary school teachers. Of the total number of teachers, 12% were sisters, 2.7% were brothers/priests and 85.3% were lay teachers.

Pupil-Teacher Ratios

The overall pupil-teacher ratio in Catholic schools for 1989-90 was 18.3. In Catholic elementary schools for 1989-90, the ratio was 20.1; in Catholic secondary schools, it was 14.2. In 1988-89, the overall ratio in Catholic schools was 18.5. In Catholic elementary schools for 1988-89, the ratio was 20.5 and in secondary schools, 14.3.

Catholic Schools and their Finances

Catholic Elementary Schools

In this section, highlights of information presented in the 1989 NCEA publication, *United States Catholic Elementary Schools and their Finances 1989* by Robert J. Kealey, Ed.D, Executive Director, Department of Elementary Schools are summarized.

Financing

Tuition

In this study, 97.49% of Catholic elementary schools charge tuition. Only 1.79% indicated that they relied entirely on tuition. During the 1988-89 academic year, the average tuition for students in grades 1-8 was $924. The NCEA report for 1986-87 indicated average tuition and fees as $523 (Bredeweg, 1988). In 1988-89, 59.09% of the schools has some form of tuition assistance, with 59.09% having a tuition scale for children from another parish and 61.11% for non-Catholic children.

Parish Subsidy

During 1988-89, 90.15% of Catholic elementary schools received a parish subsidy with 80.79% of inner city schools being recipients. This may reflect the fact that most diocesan schools are located in the inner city.

Percent of Per-pupil Cost covered by Subsidy

According to the study, the percent of per-pupil cost covered by subsidy ranged from one percent to fifty-nine percent of the per-pupil cost in 73.38 percent of the schools. In 42.17 percent of the parishes, up to 39 percent of the per-pupil cost was subsidized while in 19.62 percent of parishes, up to nineteen percent was covered.

Fund Raising

In 86.40 percent of schools surveyed, some fund raising activities covered per-pupil cost.

Endowment

Of those schools participating in the study, 22.74 percent had endowment programs. From one percent to nineteen percent of per-pupil cost was covered in 49.25% of schools with endowments.

Expenses

Per Pupil Cost

In 1988-89, the average per-pupil cost was $1476 for Catholic elementary schools whereas public school per-pupil cost averaged $3977 for 1986-87 as reported by the National Center for Education Statistics.

Salaries

Principals

The average stipend for principals belonging to religious communities or priests was $11,843 (62.10% those responding to the study survey). In addition to this stipend, schools may provide a residence and other materials for daily living. These costs are not included in this average stipend for each of the religious staffing the school.

The average salary for lay administrators (37.90 of those responding to study survey) was $25,867. The average annual salary of public school administrators for 1987-88 school year was $44,252.

Teachers

The average salary of all Catholic elementary school teachers with bachelor and higher degrees was $15,578. This figure would be higher did it not include stipends for religious teachers. In 1987-1988, the average public school elementary school teacher's salary was $27,423 according to the National Center for Education Statistics.

In 1986-1987, the average salary for beginning teachers in public schools was $18,557. In Catholic elementary schools, the average

salary for a beginning teacher with a bachelors degree was 13,020 in 1988-89 and with a masters degree, it was $14,303.

Religious

The average stipend for religious (teachers or principals) was $10,784 in 1988-89, supplemented in some instances by parish payment for residential and transportation expenses. In more than eighty percent of Catholic elementary schools, these stipends and additional services for religious were established by the diocese.

Other Personnel:

Assistant Principal

The average salary for all assistant principals was $15,221. Please note that in those schools with assistant principals, almost half were religious. The average is based on the salaries of lay assistant principals and the stipend of religious.

Secretary

The average salary for secretaries was $10,548.

Part-time teachers

The average per day salary for part-time teachers was $89.

Substitute Teachers

The average salary per day for substitute teachers was $39.

Development Director

Only 6.53 % of the schools surveyed had either a part-time or full-time development director. The average yearly salary for part-time and full-time development director was $11,066.

Instructional Materials

The average cost for instructional materials not including materials supplied on loan from the federal or state government was $161 per student.

Total Operating Expense for Catholic Elementary Schools

The estimated annual operating expense for all Catholic Elementary Schools totals over $7,900,000,000.

Catholic Secondary Schools

In this section are highlighted the principal findings presented in the NCEA publication *Catholic High Schools and Their Finances 1990* by Michael J. Guerra, Executive Director, Secondary School Department and Michael J. Donahue, Ph.D., Search Institute.

Finances

Estimate Operating Revenue

Estimated National Operating Revenues were $2.28 billion for 1989, a decrease of 4% from $2.37 billion in 1987. Tuition and fees of $1,641,760 billion (72%) continue to be the principal source of income. This is unchanged from 1987, however, contributed services have declined 15% in the past two years as a result of a reduction in the number of religious together with improvement in the compensation of religious. These contributed services have an estimated value of $86,000,000 (4%). Subsidies are $166,029.6 million (7%), fundraising $192,906.8 million (8%) and all other income $197,011.2 million (9%). The average high school operating revenue of $1.7 million is unchanged from the 1988 report.

Estimated National Expenses

The estimated national expense for 1989-90 is $2.27 billion with little or no change from the 1988 report. The average per school expenses are $1.716 million.

Tuition Costs and Per Pupil Expenditures

The average tuition of $2299 is an 18% increase over $1938 reported in 1987 and represents 65% of the average per pupil expenditure. The average per pupil expenditure for all Catholic high schools is $3,517. The average per pupil expenditure for all public schools, K-12, is $4,719 or 34% more than the per pupil cost of Catholic high schools. Because this figure includes elementary schools, the per pupil cost in public secondary schools is significantly greater. This means that the dollar value of Catholic secondary schools in the nation exceeds $3 billion dollars.

Development

Eighty-four percent of all Catholic high schools (private, diocesan, parish/interparochial) have begun development programs, and the average income from all development activities for 1989-90 was $146,100. The most successful of those are private Catholic high schools. Average income from all Catholic high schools from a variety of sources are as follows: $34,500 from alumni contributions, $26,000 from parental contributions, $34,400 from other contributors to an annual fund, and $51,200 from special events. Ninety-two percent of development offices are staffed by salaried directors.

Federal and State Program Participation

Federal

In 1989-90, 15% of schools report participation in the Education Consolidation and Improvement Act, Chapter 1, while eighty percent take advantage of Chapter 2, eight percent in Upward Bound, six percent in vocational education basic programs, eight percent in cooperative education programs, and six percent in consumer and homemaking education.

State

In 1989-90, 41% report participation in the following state-assisted or financed programs: bus transportation; 42% in drug education, 11% education of the handicapped, 4% education of students from low-income families, 16% guidance and counseling, 28% health services, 57% library or A-V resources, and 48% textbooks.

Salaries—Principals and Administrators

Principals:

The average salary for a lay principal is $41,300; a ten percent increase since 1987. Thirty-four percent of principals in Catholic high schools are lay. The religious principals' average salary is $21,200, which is still lower than the salaries of lay administrators in their schools. The average salary for public high school principals is $55,700. Thus, lay principals in Catholic high schools earn 26% less than their counterparts in public schools. However, there is a three percent improvement over the gap reported in the 1987-88 survey.

Administrators:

The average salary for lay administrators for 1989-90 is $33,800 in schools with lay principals. Lay administrators in schools with religious principals have an average salary of $31,900. Administrators in public high schools earn an average of $46,500.

Teachers

Clergy/Religious Compensation:

Average annual compensation (total of salary, benefits, housing, transportation, and stipends) has increased. Now priests and women religious receive essentially identical compensation with men religious receiving on average 8% more than either. Thus, the average salary of priests for 1989-90 is $17,500. The average salary of women religious is $17,800 (a 16 percent increase since 1987) and the average salary of men religious is $19,200.

Lay Teachers

The average salary for a beginning lay teacher with a B.A. degree was $16,229 (up 12 percent) since 1987-88. The average highest salary paid to a lay teacher with a M.A. degree in 1989-90 was $29,049, an increase of eleven percent over 1987-88 figures. The median lay teacher salaries for all schools was $22,081 and represents an increase of 12% over 1987-88. Also, the average dollar amount for the benefits package for full-time lay teachers was $4656, an increase of fifty-five percent over 1987-88.

Concluding Observations:

Population growth at the preschool and elementary school level offers encouraging marketing challenges for Catholic educators. The growing support for parental choice at both the federal and state level, together with creative approaches to school financing in Catholic elementary and secondary schools suggest potential sources of new financial strength in support of Catholic education. Catholic schools at all levels - preschool, elementary, and secondary - annually contribute more than 10 billion dollars in the education of the nation's children.

1. U.S. Department of Education, Office of Educational Research and Improvement, *Projections of Education Statistics to 2001 An Update*, Washington, DC, December 1990.

CATHOLIC SCHOOLS IN A CHANGING SOCIETY:

PAST ACCOMPLISHMENTS AND FUTURE CHALLENGES

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Introduction

In November of 1967, the National Catholic Educational Association (NCEA) sponsored the Washington Symposium on Catholic Education. The purpose of the symposium was to search for answers to the problems facing Catholic schools across the nation. At the time, Catholic schools were clearly facing a period of transition. The 1965-66 school year had seen the largest number of Catholic schools in the nation's history. However, enrollments already had started to fall as a result of a declining birth rate and the migration of large numbers of Catholics to the suburbs, where Catholic schools were not always available. The cultural and religious transformations that occurred during the 1960's also had a profound impact on the schools. Catholic schools, especially parish elementary schools, came under frequent and vocal attacks from within the Catholic community. Some questioned the contribution that Catholic schools made to the intellectual life of the church, while others questioned the value of Catholic schools and the wisdom of the church's investment in them.

Professor Robert J. Havighurst, then at Fordham University, prepared one of the position papers for the symposium. In his paper, Havighurst proposes three short-term goals for Catholic schools: (1) improve the predominantly middle-class schools in the suburbs and the outer edges of cities; (2) work with the schools which serve an upper

working-class and lower middle-class clientele to help pupils move into the mainstream of American social life; and (3) work with the inner-city, lower working-class populations that do not now attend Catholic schools (Havighurst, 1967).

Research shows that Catholic schools have admirably fulfilled Havighurst's proposed goals. In fact, the favorable light in which national studies conducted during the past 10 years have portrayed Catholic schools, has prompted educators to examine what can be learned about Catholic schools that would help public schools become more effective. Previously thought of as simply parochial, Catholic schools came to be regarded by many as models of effective schools. What most intrigued educators and policy makers were the consistent findings that, first, Catholic schools are particularly effective for minority children, and, second, that Catholic schools generally are able to create a climate characterized by discipline and order, a strong sense of community, high academic standards, a highly committed and collegial faculty, and high levels of parental interest and participation. The first part of this paper contains a summary of these and other major findings from the research on Catholic schools.

Despite the very favorable findings concerning their effectiveness, Catholic schools again face a period of transition and new challenges as they prepare to enter the next millennium. Except for the inevitability of rising costs, nobody can say for sure what lies ahead for Catholic schools. Concerns about the enrollment, finances, Catholic identity, and future of Catholic schools are some issues commonly mentioned and discussed. However, Catholic schools will face other challenges. The second part of this paper presents 10 challenges that confront Catholic schools and ways in which the schools might respond to these challenges.

Research on Catholic Schools

The number of important research studies on Catholic schools increased dramatically between 1965 and 1990. The most notable studies during the first 15 years of this period are the pioneering study by the University of Notre Dame, *Catholic Schools in Action* (Neuwien, 1966), and the series of studies by Andrew Greeley and his associates regarding the effects of Catholic schools on the religious behaviors and attitudes of their graduates (Fee, Greeley, McCready, and Sullivan, 1981; Greeley, 1989; Greeley and Rossi, 1966; Greeley, McCready, and McCourt, 1976). Although these studies are important for Catholics and for Catholic schools, they have had little impact on public policy.

Much of the research conducted since 1980, however, has important implications for public schools, as well as for Catholic schools. (For an overview of the major studies on Catholic schools conducted between 1979 and 1987, see Convey's review in *The New Catholic Encyclopedia*, 1989.) As a result of the attention generated by many of these studies, Catholic schools enjoyed extensive and welcomed publicity. What are the principal findings from this quarter-century

of research on Catholic schools?

Academic Outcomes

With few exceptions, the results of national and regional studies demonstrate that children from Catholic elementary and secondary schools, on average, score better on tests of achievement than do children from public schools. In addition, in virtually every study published in the past 25 years, Catholic school students achieved higher average scores, and in many cases much higher, than the average scores achieved by the sample of students used to derive national norms. However, the most convincing, as well as the most public, evidence of the better performance on achievement tests of Catholic school students, compared with public school students, comes from three national studies, *High School and Beyond* (HS&B), the *National Assessment of Educational Progress* (NAEP), and the *National Education Longitudinal Study of 1988* (NELS:88).

The HS&B results are particularly significant because of the national scope of the study and its longitudinal design. In analyzing the base-year data obtained in 1980, James Coleman and his colleagues (Coleman, Hoffer, and Kilgore, 1982) report that Catholic high school sophomores and seniors performed better than their public school counterparts on the achievement tests administered in HS&B. For the sophomore tests, the average scores for Catholic school students were 10 percent higher in science and 12 percent higher in civics, and from 17 percent to 21 percent higher in mathematics, writing, reading, and vocabulary than the average scores for public school students. On the senior tests, Catholic school students, compared with public school students, scored from 10 percent to 17 percent higher in reading, mathematics, and vocabulary.

The longitudinal data gathered in 1982 enabled researchers to assess the students' achievement increases between the sophomore and senior years. As seniors, the Catholic school students continued their superior test performance over the public school students. In addition, the Catholic school advantage over the public schools increased from the 10th grade to the 12th grade. Even after controlling for differences in family background in the study, the Catholic school advantage remained, although it was reduced by about 50 percent and it virtually disappeared for science and civics (Coleman and Hoffer, 1987).

A particularly important finding from HS&B, one that resulted in a great deal of controversy, is that the achievement differences between Catholic schools and public schools are greatest for students who are disadvantaged: those from families with lower levels of parental education or family incomes, and those who are members of a racial or ethnic minority (Coleman, et al., 1982, Coleman and Hoffer, 1987, Greeley, 1982). The research shows that Catholic schools are particularly effective for minority students. Minority students in Catholic schools have higher educational aspirations and are less likely to drop out of school than are minority students in public schools. Further, the achievement differences between minority students and other

students are substantially less in Catholic schools than in public schools. Based on these findings, Coleman and his associates claim that Catholic schools are better examples of the "common school" ideal of American education than are public schools.

The *National Assessment of Educational Progress* (NAEP) also provides an excellent opportunity to compare the performance of Catholic elementary schools with public schools. In addition to its national scope and involvement of students from both elementary and secondary grades, NAEP uses tests that are particularly sensitive in assessing how well students know a particular content area and in discriminating those who know the content domain well from those who do not.

In a series of studies based on the NAEP data, Valerie Lee and her associates (Lee, 1985, 1987; Lee and Stewart, 1989; Marks and Lee, 1989) document a significant Catholic school advantage over public schools. The average Catholic school student in NAEP attained higher scores than his or her public school counterpart on the 1983-84 tests in reading and writing in grades four, eight, and 11, and on the 1985-86 tests in reading, science, and mathematics in grades three, seven, and 11. In addition, as in HS&B, the differences between the performances of the Catholic school students and the public school students are greater in the higher grades than in the lower grades.

The most recent evidence for the superior performance of students from Catholic schools comes from the tests administered to the eighth graders around the country who participated in the base year of the latest in the series of federally-sponsored longitudinal studies, NELS:88. The results of these tests show that the Catholic school eighth graders scored significantly higher than the public school eighth graders in reading, social studies, science, and mathematics (Rock and Pollack, 1990). Catholic school students are more likely than public school students to score in the highest quartiles of each of these tests and far less likely than public school students to score in the lowest quartiles.

In addition to the superior performance on achievement tests by their students, Catholic schools have lower dropout rates and send a higher proportion of their graduates to college than do public schools (Coleman and Hoffer, 1987). The findings from HS&B demonstrate that Catholic schools have substantially lower dropout rates and higher holding power than public schools for students typically at a higher risk of dropping out: students from single-parent families, minority students, and students from low-income families. Further, the difference in the likelihood of dropping out for students who are at risk and those who are not at risk is much lower in Catholic schools than in public schools, or even in other private schools. Moreover, in addition to being more likely than graduates of public schools to attend college, students from Catholic schools who enter college are more likely to complete college than are those from public schools who enter college.

Religious Outcomes and Values

Much of the research on the religious outcomes of Catholic schools was conducted by Andrew Greeley and his associates (Fee, et al., 1981; Greeley, 1989; Greeley and Rossi, 1966; Greeley, et al., 1976) in a series of studies, beginning in 1966 with *The Education of Catholic Americans* and continuing into the 1980's. The results of Greeley's research demonstrate that the importance of Catholic schools to the religious behaviors and knowledge of Catholic adults increased precisely during the time that fewer Catholic children were attending Catholic schools. The relationship between attendance at a Catholic school and various measures of religious attitudes, knowledge and behaviors—church attendance, reception of the sacraments, prayer, attitude toward vocations, doctrinal beliefs, doctrinal orthodoxy, activity in parish organizations, and closeness to the church—increased from the 1960's to the 1980's. Catholic schools, Greeley argues, appear to be much more important in times of crises in the church than in times of stability.

Findings from *The Heart of the Matter* (Guerra, Donahue, and Benson, 1990) and HS&B (Convey, 1984) indicate that Catholic students in Catholic high schools are more likely than Catholic students in public high schools to attend Mass regularly, view religion as more important in their lives, and have higher religious self- evaluations. Guerra and his colleagues also report that Catholic seniors from Catholic high schools more than Catholic seniors from public high schools: (1) reject attitudes that reflect a self-centered and selfish point of view; (2) acknowledge the importance of making a contribution to society as a way of making a difference in life; (3) participate in community affairs and do volunteer work; and (4) reject marriage and family values that are counter to the teaching of the church. In Convey's (1984) study, students in Catholic schools generally placed family-related values high in their hierarchy of values, ordinarily higher than other potential life goals, and, in particular, higher than materialistic goals that equate success in life with having a good job and making a lot of money. Moreover, Catholic school students reject sexism and endorse equal opportunity for men and women with regard to pay and career opportunities (Benson, Yeager, Wood, Guerra, and Manno, 1986; Guerra, Donahue, and Benson, 1990).

How much a school contributes to the development of a student's values over and above the influence of the student's home is still largely unresolved. However, Catholic schools generally complement the values that are promoted in the home, and students from homes with value systems that are congruent with the values of the schools are likely to benefit most from Catholic schools. Catholic schools seem to be able to overcome and compensate for the disadvantaged backgrounds of some students who do not receive enough support in their homes (Coleman, et al., 1982; Greeley, 1982).

Finally, although the religious behaviors and value orientations of Catholic school students often are related to the religiousness of their parents, evidence, especially from Greeley's studies, suggests that attending a Catholic school does have a measurable effect on the

behaviors and values of students, over and above the influence produced by the religiousness of their parents.

Parental Choice

The research on parental choice clearly indicates that Catholics, in general, and Catholic parents of school-age children, in particular, view the religious nature of Catholic schools as their most distinctive quality and their most important advantage. Studies show that some parents send their children to Catholic schools primarily because of the religious nature of the schools. In the research conducted before 1975 (Greeley and Rossi, 1966; Kraushaar, 1972; Neuwien, 1966), most parents selected the religious nature of the Catholic school as the primary reason for choosing the school; however, in most studies since 1975, only 20 percent to 30 percent of parents with children in Catholic schools selected a religious reason as the primary reason for sending their children to the schools.

For other parents, and the majority of parents in many studies (Bauch, 1989; Convey, 1986; Williams, Hancher, and Hunter, 1983), academic reasons are more important than religious reasons for selecting Catholic schools. However, a quality academic program is not a sufficient reason for most parents to select Catholic schools. Parents also value the Catholic tradition, religious education, caring atmosphere, and discipline of the schools, and the reinforcement of the values that are promoted in the home.

Some studies (Castelli and Gremillion, 1987; Convey, 1986) report that lack of sufficient finances often is the primary reason given by the majority of Catholic parents for not sending their children to Catholic schools. However, in other studies, the primary reason is either lack of available schools (Greeley and Rossi, 1966; Greeley, et al., 1976) or a perception that Catholic schools do not offer quality academic programs or, at least, that the public schools offer better programs (Convey, 1990; Fact Finders, Inc., 1988).

School Climate

A school's climate, ethos or culture is a significant contributor to its effectiveness (Anderson, 1982; Grant, 1985; Purkey and Smith, 1985). In particular, a recurrent theme in the research on effective schools is that good schools have a sense of community, which has a positive effect on the quality of life for both teachers and students. The research on school climate suggests that the dominant culture of Catholic schools is an important contributor to their effectiveness (Chubb and Moe, 1988; Coleman and Hoffer, 1987; Grant, 1985; Hannaway and Abramowitz, 1985). The culture of Catholic schools, which is very different from that of public schools, is that supports the religious and academic norms of parents by establishing a strong academic curriculum, by exercising greater control within the school in order to place greater demands upon students, and by creating a communal atmosphere among faculty and students that is conducive to the social and spiritual development of those students.

What are some of the characteristics of the culture of Catholic schools that research shows to be related to the effectiveness of the schools? First, the organizational environment and general climate of Catholic schools promote student learning more than the environment and climate of public schools (Chubb and Moe, 1988; Hannaway and Abramowitz, 1985). Catholic schools function more as communities than do public schools (Bryk and Driscoll, 1988) and have fewer disciplinary problems (Greeley, 1982; Rock, Ekstrom, Goertz, and Pollack, 1986). Furthermore, students in Catholic schools, compared with students in public schools, perceive the discipline in their respective schools as fairer and more effective (Coleman, et al., 1982).

Second, Catholic schools place a stronger emphasis on academics and have more demanding academic requirements than do public schools (Bryk, Holland, Lee, and Carriedo, 1984; Lee and Bryk, 1989). Catholic schools generally offer a curriculum that has fewer options and special programs than do the public schools (Coleman, et al., 1982; Rock, et al., 1986). Catholic elementary schools stress basic skills more and offer more minutes of instruction in basic skills each week than do public elementary schools (Morton, 1979). Students in Catholic high schools complete more academic courses and enroll in more rigorous academic courses than students in public high schools (Bryk, et al., 1984; Coleman, et al., 1982; Rock, et al., 1986).

Third, compared with public school teachers, Catholic school teachers enjoy higher levels of collegiality, are more committed, are happier with their relationships with their principals, and have higher job satisfaction (Chubb and Moe, 1988; Hannaway and Abramowitz, 1985; McMillen, 1988). Catholic school teachers perceive that the goals of their schools are clearer, and they are more in agreement among themselves concerning the goals and policies of the schools than public school teachers (Chubb and Moe, 1988). Catholic school teachers feel that they have more influence over matters of school policy and more control over instructional decisions than do public school teachers (Chubb and Moe, 1988). In addition, students in Catholic schools rate the quality of their teachers and the instruction they receive higher than do students in public schools (Greeley, 1982; Rock, et al., 1986). Also, students in Catholic schools, compared with students in public schools, report getting along better with their teachers and perceive the teachers to be more interested in them (Coleman, et al., 1982; Hafner, Ingels, Schneider, and Stevenson, 1990).

Fourth, Catholic school teachers rate their students higher in cooperation, motivation, discipline, and school interest than public school teachers rate their students (Coleman, et al., 1982; Rock, et al., 1986). In addition, compared with the typical public school student, the typical Catholic school student spends more time on homework, misses fewer days of school, and is less likely to cut class (Coleman, et al., 1982; Greeley, 1982; Hafner, et al., 1990; Morton, 1979; Rock, et al., 1986).

Finally, parents of Catholic school students have higher expectations for their children and monitor the work of their children more than

do parents of public school children (Chubb and Moe, 1988). Furthermore, parents of Catholic school students are more supportive of and more involved in the school than are parents of public school students (Chubb and Moe, 1988; Hannaway and Abramowitz, 1985).

Functional Communities and Faith Communities

Based on the findings from his studies, James Coleman hypothesizes that Catholic schools are effective because they are, what he calls, functional communities (Coleman and Hoffer, 1987). Catholic school communities extend beyond the schools themselves to include parents and other adults from the larger faith community of which the schools are a part. The religious nature of the schools, their efforts to build and sustain faith communities, and the common values of parents and their involvement in the schools contribute to the formation of strong functional communities. More than simply teaching academic subjects, Catholic schools strive to develop in their students a deeper understanding of the Catholic faith, a commitment to full participation in the life of the church, and a set of values which will influence the students' lives. These are the reasons that the Catholic community continues to support Catholic schools and that parents continue to make sacrifices to send their children to these schools.

An important consequence of a functional community is the social capital produced within the community. According to Coleman (Coleman, 1988; Coleman and Hoffer, 1987), social capital exists in the relationships between persons; it facilitates personal growth and productive activity. Social capital is different from physical capital, a term commonly used by economists to describe property and financial assets, and from human capital, which represents the personal resources of individuals—talents, personality, education, and experience. Presumably, the nature, quality, and frequency of the relationships between individuals, as well as the human capital of the individuals in the relationship, affect the level and kind of social capital that is produced. Coleman and Hoffer propose that the social capital which has value for a young person is that which resides in a functional community.

Challenges Facing Catholic Schools

While the entire Catholic community can be proud of the achievements of Catholic schools, the 10 challenges discussed in this section require decisive action from Catholic educational leaders to ensure the continued viability of the schools.

Challenge 1

- **Catholic schools should find additional sources of revenue to meet rising costs.**

Rising operating costs, which have increased much faster in the 1980's than the rate of inflation, will continue to challenge Catholic schools. Catholic schools are expensive and will become more expen-

sive in the future. Yet, Catholic schools are a great bargain in that they provide a quality academic, religious, and value-centered education at a fraction of the cost of public education.

In 1989, the average per-pupil cost for the nation's public schools was approximately $4700 (Ogle and Alsalam, 1990). For the same year, the average per-pupil cost for Catholic elementary schools was $1476 (Kealey, 1990) and the median cost for Catholic secondary schools was $3517 (Guerra and Donahue, 1990). The Catholic elementary schools in the New England Region had the lowest costs ($1357) and the elementary schools in the West/Far West Region had the highest costs ($1614). The median costs for Catholic high schools ranged from $2739 for the schools in the Plains Region to $3566 for the schools in the West/Far West Region.

The rapid rise in operating costs between 1970 and 1990, accompanied by the steep drop in enrollment, resulted in spiraling tuition charges. In 1989, the average tuition for elementary schools was $924, ranging from an average low of $762 for the Great Lakes Region to $1177 for the West/Far West Region (Kealey, 1990). The median tuition charged by Catholic high schools in 1989 was $2299, with the medians ranging from $1470 in the Plains Region to $2800 in the West/Far West Region (Guerra and Donahue, 1990). Moreover, high school tuitions vary widely, with some Catholic schools already charging nearly $10,000 a year.

Rising costs will require dioceses and individual schools to increase their revenues. The sources of additional revenues include: (1) additional tuition payments from parents who can afford to pay them; (2) financial contributions of parishes which do not now contribute to schools; (3) new fundraising; and (4) federal and state assistance.

Because of parish subsidies and fundraising, most parish schools set their tuition lower than their actual costs. All families in the school benefit equally from the reduced tuition. In a sense, this is the American way: a discount for schooling that benefits everyone, regardless of whether or not their financial circumstances would require such a discount. For Catholic schools to survive in the future, however, parents who are financially able should be asked to pay the full cost of educating their children or, at least, a larger share of the cost than they now pay. A parish then can devote all or the major part of its traditional school subsidy to providing tuition assistance to those families who are unable to pay a larger share of the costs.

The inter-parish model for the support of Catholic schools provides a way to meet some of the increasing expenses of parish and diocesan schools.

In this model, each parish provides some support to a school, according to a policy adopted by the diocese or some prearranged agreement among the parishes involved with a particular school. The inter- parish model is based on the assumptions that: (1) Catholic schools are and will remain an important part of the church's educational ministry; (2) Catholic schools will become increasingly more important to society; and (3) the support of Catholic schools is the

responsibility of the entire Catholic community, not only of the parents who send their children to Catholic schools. The success of any inter-parish model is contingent upon the diocesan and parish leadership necessary to support the program and the generosity of Catholics in their contributions to their parishes.

The establishment of active development programs to build endowments and to support current operating expenses is another approach, already used by some dioceses and many schools, to help meet the increasing costs of Catholic schools. Development programs, long a mainstay of colleges, are a rather recent phenomenon for Catholic schools, particularly elementary schools. In recent surveys, almost one in four elementary schools (22.7 percent) and the vast majority of high schools (84 percent) report having some type of endowment program for the school (Guerra and Donahue, 1990; Kealey, 1990). As Thompson and Flynn (1988) indicate, development is a long-term, continuous process which is characterized by many activities, such as annual funds, capital fund drives, estate planning, and corporate giving. As such, development requires a commitment of personnel, time, and resources to ensure its success. Development programs are needed at the diocesan level and at the school level. Surveys and numerous successful experiences of dioceses and schools show that many Catholics will support well-organized and professionally- managed development activities designed to benefit Catholic schools.

The establishment of federal or state educational voucher programs, which parents can use for the education of their children in whatever school they choose, also would assist with meeting some of the increasing expenses of Catholic schools. Catholic parents, individually and collectively as part of diocesan- sponsored parent groups, should vigorously lobby for the establishment of such programs as part of their rights as citizens and taxpayers. The Catholic school community should participate fully in the debate on parental choice that is now sweeping the country (Chubb and Moe, 1990; Nathan, 1989).

Challenge 2

- **Catholic schools should reverse the decreasing percentage of Catholic school-age children who attend Catholic schools.**

In 1990, more than three million fewer children attended Catholic schools than in 1964. A greatly-reduced birth rate among Catholic families partly contributed to this decline in enrollment; however, a significant part of the decline resulted from a sharp decrease in the proportion of Catholic parents who sent their children to Catholic schools. In 1962, an estimated 52 percent of all Catholic elementary-school-age children attended a Catholic school (Neuwien, 1966); by 1987, this market- share estimate had fallen by almost half, to 27 percent (Harris, 1989). The decline for Catholic high schools was almost as abrupt, falling from an estimated 32 percent of the Catholic high- school-age population in 1962 (Neuwien, 1966) to less than 20 percent in 1987 (Harris, 1989).

The rising costs of Catholic schools and the financial circumstances

of Catholic families undoubtedly played major roles in the decline in market share. In some cases, the lack of a conveniently-located Catholic school, the unavailability issues long championed by Andrew Greeley, was a factor. However, many Catholic parents who could afford to send their children to Catholic schools have chosen not to do so. Some of these parents question a particular school's ability to offer a quality academic program when the school has large classes, underpaid teachers, high teacher turnover, and poorer facilities than does the local public school. Perhaps some parents no longer value Catholic schools. Is it because parents have become increasingly secular and no longer see the value of the religious aspect of Catholic schools? Or, do these parents see a greater value in having their children attend public schools? Is it because parents lack courage or conviction, or are they simply unwilling to change their financial priorities, despite having sufficient resources to afford Catholic schools?

Catholic schools should make every effort to educate Catholic families about the value of Catholic schools and their academic excellence. As noted earlier, the research suggests that parents send their children to Catholic schools for a variety of reasons. Even though most parents want more from a Catholic school than just a good academic program, clearly very few parents will send their children to a school that they feel is not going to provide a good education to their children.

The research presented in the first part of this paper also provides evidence concerning the academic emphasis of Catholic schools and the effectiveness of their programs. However, to ensure their continued excellence, Catholic schools should continually monitor the quality of their academic programs through participation in diocesan and regional accreditation programs. The self-study activities that are part of most accreditation programs enable a school to identify aspects of its program that require improvement. The external review by a visiting team of educators, both immediately following the self study and periodically thereafter, and the accreditation decision, provide motivation for the school to improve areas that are found deficient.

Because parents are consumers who actively seek the best educational placement for their children, Catholic schools should aggressively promote their programs so as to better inform parents about the opportunities offered by the school. Very little is known, however, as to how parents obtain and use information about a Catholic school to help them decide whether or not to enroll their children in that school. Some parents have first-hand information about the school from an older child already enrolled there, or they learn what they can about the school from a friend or neighbor or from personal visits. Other parents may act with incomplete information. Favorable representations of the school, such as values, effective discipline, good personal experiences, and quality academic program, would increase the likelihood that the parents will decide to send their child to the school. Unfavorable representations, such as large classes, poorly-paid teachers, facilities not as good as those of the public schools, and high tuition, would decrease that likelihood.

Catholic schools should aggressively tell their story and actively recruit students. In its recruitment and public relations efforts, a school should project a positive image to prospective families and should clearly demonstrate the effectiveness of its program. Only schools that offer a quality education are in a position to recruit effectively. The school's recruitment and public relations program, which is an ongoing and year-round commitment, should: (1) emphasize the quality of the school's academic and religious education programs; (2) show that the school produces quality graduates; (3) effectively communicate the tradition of the school and the characteristics that make the school unique; and (4) dispel any myths concerning schools with larger classes, poorer facilities, and lower-paid teachers being unable to offer a quality education. In developing a good recruitment and public relations program, the basic principles of marketing apply: identify the market; define the product; show how the product is helpful or distinctive; and effectively communicate this to prospective parents and students.

Challenge 3

- **A continually mobile Catholic population, decreasing enrollments, a decreasing market share of the Catholic population, the prospects of fewer Catholic school-age children after the turn of the century, and higher costs will require dioceses and schools to plan effectively for the future.**

The pool of children who could potentially enroll in Catholic schools will continue to decline. Even if Catholic schools are successful in increasing the percentage of Catholic children who attend Catholic schools, demographic trends indicate that the number of school-age children in the United States will steadily decline after the end of the decade. The Bureau of the Census anticipates that, for the next 50 years, the elementary-school population of the U.S. will remain above its 1987 level of 30.8 million. While that population will grow by about three million during the 1990's, it will begin a steady decline before the turn of the century. The high-school population will rebound to its 1987 level of 14.5 million by 1995 and remain at or slightly above that level until around the year 2010, when it also will begin a steady decline.

In light of these projected demographic trends, dioceses should engage in long-range, strategic planning in order to ensure the future viability of their Catholic schools. Diocesan strategic planning efforts should result in the formulation and implementation of policies concerning finances, governance, curriculum, marketing and public relations, and development programs for the schools, as well as a coordinated plan for the future placement of the schools in the diocese. Careful planning enables a diocese to help provide for the continuation of its Catholic schools and their future excellence, arrange for orderly and strategic consolidations and closings of schools, and, when appropriate, identify areas which require additional schools. Without long-range planning, a diocese risks a gradual and haphazard attrition

in the number of schools and, thus, its ability to serve future generations of Catholic children.

Challenge 4

- **When a consolidation of Catholic high schools is required, dioceses should attempt to preserve some single-sex high schools.**

The sharp decline in the number of adolescents since the early 1980's in most parts of the country, particularly the Northeastern and Middle Atlantic states, resulted in the consolidation or closing of a number of Catholic high schools. Ironically, these consolidations often resulted in the establishment of co-ed schools and the loss of single-sex high schools, just as the research began to establish the beneficial effects of single-sex schools. An emerging body of research (Lee and Bryk, 1986; Riordan, 1990; Schneider and Coutts, 1982) shows that single-sex Catholic high schools seem to have specific advantages over co-ed Catholic high schools in the areas of academic achievement, educational aspirations, attitudes and behaviors related to academics, and stereotypes concerning sex roles. The advantages of single-sex schools are particularly notable for minority students, and overall for girls more than for boys. The reasons offered for the benefits of single-sex schools over co-ed schools are: (1) separation of academic concerns from social concerns; (2) greater emphasis on discipline; (3) better academic and social role models; (4) more opportunities for leadership; and (5) higher sense of community in the school.

Challenge 5

- **Catholic schools should continue to improve the salary and benefits of teachers to continue to attract and retain qualified teachers.**

Catholic schools are fortunate to have many dedicated and committed teachers who work for far less compensation than they would receive if they taught in public schools. In addition to demonstrating commitment to students, teaching, and the school, many Catholic school teachers exhibit commitment to the mission of Catholic education. Research (Benson and Guerra, 1985; Ciriello, 1988) shows that commitment to mission is precisely the major reason that many teachers choose to work in Catholic schools.

Salaries for Catholic school teachers have lagged considerably behind salaries for public school teachers. For the 1988-89 school year, the average salary of Catholic elementary school teachers was $15,578, which was 57 percent of the average public school teacher's salary for the 1987-88 school year (Kealey, 1990). The median salary for Catholic secondary school lay teachers in the 1989-90 school year was $22,100, which was approximately 70 percent of the median salary for public school teachers (Guerra and Donahue, 1990).

To attract and keep qualified teachers, Catholic schools will have to raise teacher salaries substantially. The need to increase salaries is not only a matter of competing for teachers, but also a matter of justice.

Challenge 6

- **Because most parents seek more from a Catholic school than simply a good academic program, Catholic schools should continue to be strong in their programs of religious education and in promoting the faith community of the school.**

The academic reputation of a particular Catholic school is a sufficient reason for some parents to send their children to the school. Most parents, however, are attracted to a Catholic school precisely because the school is Catholic, integrates values into its curriculum, has effective discipline, gives personal attention to students, or has religious teachers on its faculty. An increasingly secular world, whose values are often inconsistent with the values espoused by Catholic schools, will continue to underscore the importance of Catholic schools. The teaching of values and the integration of values into the curriculum will remain important selling features of Catholic schools.

Because the commitment to the religious formation of students and the development of the faith community are so essential to the very nature of Catholic schools, monitoring the effectiveness of the schools in these areas should receive the highest priority. Those responsible for Catholic schools should ensure that the schools continue their efforts to build and sustain successful faith communities by employing principals and teachers who have a commitment to develop the faith community and by providing programs to assist principals, teachers, and parents to understand the purpose and ethos of a Catholic school.

Challenge 7

- **If they are to maintain their commitment to the poor and continue to serve a public function in educating the citizens of the country, Catholic schools should increase their outreach to Hispanics, new immigrant populations, and the poor of the inner city.**

The number of students from racial and ethnic minorities enrolled in Catholic schools increased dramatically in the 1970's and early 1980's. In 1982, Catholic schools enrolled almost 615,000 minority students (about 20 percent of the total enrollment), compared with about 470,000 minority students in 1970 (about 11 percent of the total enrollment). Of the minority students enrolled in 1982, 10.3 percent were Asian, 43.3 percent were black, and 44.5 percent were Hispanic.

Between 1982 and 1989, the minority enrollment of Catholic schools declined by almost 39,000 students to slightly over 576,000 students; however, because the relative decline in the minority enrollment was less than the relative decline in the total enrollment, the percentage of minority students increased to 23 percent of the total enrollment. The decline in the number of black students (45,800) far exceeded the decline in the number of Hispanic students (17,600); however, because of a steady wave of immigration, the number of Asian students increased by over 26,200.

Two related factors substantially contributed to the decline in the total number of minority students between 1982 and 1989: the

increased costs of Catholic schools and the closing of schools that served these minority populations, particularly schools in the inner city. Unfortunately, the decline in the minority enrollment came at a time when considerable evidence from national research studies showed that Catholic schools are particularly effective for minority students (Cibulka, O'Brien, and Zewe, 1982; Coleman, et al., 1982; Coleman and Hoffer, 1987; Greeley, 1982).

Catholic schools can be proud of their accomplishments in the education of minority students during the past 20 years. Increasing birth rates among minority families and projected immigration patterns will result in larger numbers of minority students, which will present Catholic schools with many opportunities for continued service and evangelization. A simple principle of demography is that populations which have more children will be over-represented in the next generation, while those which have fewer children will be under-represented. Given current birth rates, Cubans and non-Hispanic whites will be less numerous in the future, Puerto Ricans will be as numerous, and blacks and Mexican- Americans will be more numerous (Hodgkinson, 1990). As a result of these differential birth rates and with a continued flow of immigrants from Mexico, Central America, the Caribbean, and Asia, especially Southeast Asia, one out of every three elementary and secondary schools students in the year 2000 will be from an ethnic minority.

Perhaps the biggest challenge for Catholic schools is how to provide adequate service to the exploding Hispanic population. Official estimates place the number of Hispanics at 21 million, an increase of more than six million since 1980. Hispanics, who now make up about 40 percent of the U.S. church, are expected to comprise over half of U.S. Catholics by 2000. By 2020, Hispanics will number about 47 million, which will make them the largest minority group in the U.S., comprising approximately 17 percent of the population (compared with six percent in 1980) and exceeding the anticipated number of blacks by three million (Hodgkinson, 1990).

Two trends among the Hispanic population compound the challenge for Catholic schools. First, about a quarter of all Hispanics now live in poverty and almost half of the Hispanic children under three were born into poverty. Second, Hispanics are leaving the church in record numbers. Of those Hispanics who do not retain a Catholic identification, young adults (18-24) often drop institutional affiliation altogether and other adults often turn to some Fundamentalist sect.

What can Catholic schools do to meet the current and future challenges presented by Hispanics, new immigrants, and the poor? First, each diocese should make a commitment to increase the access of these special populations to Catholic schools. In addition to a systematic outreach program to recruit students from these populations, this commitment will necessitate the provision of some financial assistance to these students to make their attendance possible. Perhaps diocesan funds can be used to support a few schools that serve these populations. Parishes and other schools, in a partnership arrangement,

might provide some financial assistance to schools which have a special ministry to these populations. Finally, every school might designate some funds for financial assistance to students from these populations who attend the school.

Second, Catholic schools which serve special populations should develop programs that acknowledge and reflect the culture, values, and traditions of these populations. Such programs will accomplish two principal objectives: (1) to provide students from these populations with a sense of their cultural and ethnic heritage; and (2) to provide students of each ethnic group with information about the unique cultures of other ethnic groups, which should help them see that those cultures also are meaningful.

Third, all Catholic schools, but especially those which serve special populations, should provide training for their teachers regarding the culture, values, and languages of these populations so that the teachers will be better able to: (1) treat students and parents from these populations with sensitivity; (2) develop appropriate instructional examples for these students; and (3) understand and, when possible, use at least some phrases from the languages of these students.

Challenge 8

- **The Catholic school's functional community will become increasingly important as the social capital of the family is gradually reduced for a greater number of students, due to the alienation and individualism associated with the continuing breakdown of the family unit.**

The entry of more and more women into the full-time workforce, the increase in the number of single-parent families, and the high mobility of the population have contributed to the weakening of the primary functional community in society—the family. As Coleman and Hoffer note (1987, p. 18), the gradual contraction of families means that many parents have lost a set of resources to help them in raising their children. The loss of resources first began outside the nuclear family with the virtual elimination, in many cases, of the extended family. The high mobility of the population has resulted in the gradual breakdown of frequent contact with the extended family. The extended family, an important support for parents and source of values for their children, is no longer readily available to many families.

The loss of resources has progressively moved inside the nuclear family with the increasing numbers of single-parent families and of women employed full time outside of the home. The increase in the number of single-parent families during the 1980's was alarming. Today, over a quarter of the children in the U.S. live with only their mother or their father. According to the Bureau of the Census (*The Washington Post*, December 10, 1989, p. A21), 18.9 percent of white families, 54.1 percent of black families, and 30.2 percent of Hispanic families in 1988 were single-parent families, up 25 percent for white families (15.1 percent previously), 19 percent for black families (45.8 percent previously), and 43 percent for Hispanic families (21.1 percent

previously) from 1980. Hodgkinson (1990) hypothesizes that almost 60 percent of the children born in 1983 will live with only one parent before they reach 18. Like other schools, many Catholic schools in recent years have experienced a dramatic increase in the number of children from single-parent families.

As a result of the increasing entry of women into the full-time workforce, children today are more likely than in the past to come home after school to an empty house or to spend the remainder of their afternoon in a day-care arrangement. Moreover, the number of "latch-key" children will rise as women increasingly opt for work and children. Over half (57 percent in 1987) of the mothers of children under six already have returned to work, as have almost three-quarters (71 percent in 1987) of mothers of children between six and 17. Moreover, larger amounts of working parents' time, interests, and energies are devoted to activities related to their work, with the result being that less of their attention is devoted to their children.

Children benefit from the social capital that results from strong relationships between them and their parents. Coleman contends that these relationships contribute more to the growth of children than do the human capital of the parents and the physical resources of the family, so that deficits in social capital are more serious than are deficits in human capital. In fact, the human capital of parents can be largely irrelevant for children, if the parents do not make their children an important part of their lives, and/or if the human capital of parents is employed exclusively at work or elsewhere outside of the home.

Catholic schools are strong functional communities that complement the social capital produced in the family and, in some cases, they are able to compensate for the diminished social capital of some families. Catholic schools should continue to create a communal atmosphere among faculty and students that is conducive to the academic, social, and spiritual development of the students. In addition, Catholic schools should encourage and facilitate more parental involvement with the school and more student involvement with their parishes, as both parents and the larger Catholic community are important components of the functional communities in the schools.

Challenge 9

- **Catholic schools should adequately prepare their students to assume their responsibilities as citizens in a world which technological and scientific advances rapidly are changing into one global community.**

The 1980's marked a transition from an industrial society to an information and communication society. The information explosion made possible by the technological and scientific advances of the 1980's ushered in a new age of global awareness. Television, the computer, and the facsimile machine, along with rapid intercontinental travel, made the world community more accessible.

During the 1960's and 1970's, television created an awareness that the problems of society were national problems, not local, and that the

problems were problems of groups — blacks, women, the aged, ethnic groups—not of individuals (Perkinson, 1991). In the 1980's, television heightened our awareness of other cultures and the problems facing the world community by providing continuous coverage of important world events. Primarily because of television, the world became more aware of environmental issues and the devastating effects of war, hunger, poverty, and natural disasters.

Advances in computer technology, more than other technological advances, hastened the emergence of the information society and created the post-industrial world of the 1980's. Powerful computers became commonplace in businesses, schools, and homes. Computers vastly increased the amount of information available about the world and they enabled this information to be rapidly transmitted virtually anywhere in the world. The compilation of statistics became routine and their easy retrieval invited comparisons on a worldwide, national, and local basis. National economies became world economies as national companies developed into multinational corporations. The computer permitted management, which resided in one part of the world, to coordinate the production of goods in another part of the world with the marketing of these goods to any part of the world (Perkinson, 1991).

Catholic schools have two important agendas here. First, Catholic schools will be continually challenged to stay abreast of new technologies and to educate their students in the use of these technologies. All schools should commit themselves to a full program of computer education and to integrate computers wherever possible into their curricula. Second, an even greater responsibility for Catholic schools is to educate their students as citizens of this global community (see the February, 1990 issue of *Momentum* on global education). Catholic schools have a grave obligation to help their students: (1) become more aware of the global community in which they live; (2) appreciate the cultures and values of different peoples in this global community; and (3) when possible, act to alleviate some of the problems of the global community which modern technology has helped to identify.

Challenge 10

- **Catholic schools should be ready to assume new configurations that society may require as the country moves into the 21st century.**

Only during the past two centuries has the school emerged as the primary social agency for education in the United States. Before the 19th century, American society relied more heavily on the family and the church (Cremin, 1976). During the 19th century and the first half of the 20th century, immigration, urbanization, and industrialization significantly influenced the course of education (Van Scotter, Haas, Kraft, and Schott, 1991). As they educated citizens for society, schools became agents for economic growth, social reforms, and community harmony, and gradually took on jobs once performed by families, churches and other community agencies.

The technological revolution of the third quarter of the 20th century set the stage for possible functional and structural changes in the schools of the future. As the nation moves toward the end of the century, demographic and societal factors will require Catholic schools to re-evaluate their goals and objectives and may require the schools to alter their organizational structures in order to respond to societal needs.

A number of Catholic schools already have responded to the demand for additional early childhood education and increased day care, which resulted from the number of single-parent families and from women entering the full-time workforce. Many Catholic elementary schools have pre-kindergarten programs and offer day-care or enrichment programs before and after school. Some dioceses, parishes, and religious communities have even established separate schools, exclusively for early childhood education. As the demand for early childhood and day-care programs continues to increase, more Catholic schools should establish these programs, not only to help meet a societal need, but also to extend and strengthen their base of support. These programs usually are cost-effective, often profitable, and good sources for recruiting students.

The continuing education of adults is a second area for which Catholic elementary and secondary schools could assume some responsibility. An aging American population increasingly will desire more and better opportunities for continuing education to keep pace with new technologies, to adapt to new jobs or to changing job conditions, and to prepare for retirement. If the concomitant logistical, security, and insurance problems could be resolved, the inclusion of adult education programs may result in better utilization of facilities and additional revenues, in addition to helping to promote inter- generational closure between children and adults.

A more remote aspect of this challenge is the impact that any dramatic changes in public schools would have on Catholic schools. A growing public dissatisfaction, the widespread discussion of parental choice, and the gradual movement towards community-based management and governance of public schools provide the motivation for a restructuring of the public schools.

The public schools of the future are likely to be more decentralized in their governance and control than they are today. The decentralization of public schools would not directly affect the organizational structure of Catholic schools. Catholic schools already enjoy local management and control, which has been regarded as one of their great strengths (Chubb and Moe, 1990). Indeed, Catholic schools well may benefit from a decentralized public school system, since any decentralization of public schools probably would require a change in the manner of funding the schools and may increase the likelihood of some kind of educational voucher program.

A more radical restructuring of all schools also is possible. Continuing technological advances will increase the opportunity and the likelihood for the education of students in their homes or at satellite

centers. Increasingly, instruction will be more individualized. As technology permits more adults to work in the home, the importance of the schools' custodial role will diminish. Schools will continue to serve important social functions, such as the socialization of students and the transmission of values. However, students will not come on a daily basis, but only for scheduled discussions, activities, and remedial work.

In the future, new privately-sponsored educational alternatives likely will compete with the public schools. One alternative structure already is beginning to emerge in industry. A natural extension of company-supported day care at the work site, which is becoming more common as companies seek to attract and retain qualified workers, is the establishment of company-supported schools, primarily for the children of employees, but also possibly for the children in the neighborhood.

How Catholic schools meet the challenges related to any restructuring of public schools largely depends on what new structures emerge. No foreseeable structures would seem to diminish the importance of Catholic schools. Catholic schools would still be needed for religious education and for inculcation of values. They would still be valued for the faith communities that they create and for the functional communities that surround them. What might be different, however, is the form of the Catholic school. Perhaps now is the time for a more serious discussion regarding one possible form of the Catholic school; that is, the center for all of the religious education in a parish.

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EDUCATION: THE UNFINISHED AGENDA

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Introduction

The safest of statements in a Jesuit University is that education is a perennial concern. More than that, it is a national urgency. The label of crisis will achieve consensus. What is disturbing is that the remedies are entirely too slow in coming.

The Public Broadcasting System last year ran a five-part series on American education. Its premise is that there are two educational systems in the United States, one that works and one that doesn't. The focus, of course, is limited to public education.

The *New York Times* features, almost daily, a serious article on the crisis in education. These are marked by two characteristics, the first is that there is a doleful quality to most of them approaching over and over again what must be done. On Easter Sunday 1990, for instance, the president of the Education Commission of the States, Frank Newman, writes, "There is a widespread consensus that schools and school systems need a top to bottom restructuring. To achieve the sort of results that are needed will take at least ten years of hard consistent effort." He lists items that will be costly, involved, and take a great deal of time. For example, he says, "Schools must be radically changed to include more hands-on learning; teachers and principals need to be retrained. School systems need more flexibility at the school level on providing greater accountability."

In the meantime, however, Newman proposes four tasks for the immediate future. First, to provide tutors and role models for every

"at risk" student. The second is to involve parents. The third is to expect more from all students. The fourth is for teachers to know students as individuals. These criticisms and recommendations have a repetitive flavor. Furthermore, they exclusively address concerns with public state-supported schools. While there is a deservedly revered place for public schools in the tradition of the last 150 years (this comment is included, not to placate those who sense criticism in this paper, but because belittling the achievements and the contributions of public schools is detrimental to the solution of the problem), American education is considerably broader than just the public education of the past century and a half. The common weal is not well served by narrowing the focus in this area any more than it is conceivable to remove private colleges and universities from the understanding of higher education in the United States or to complain about their drawing away students from tax-run universities. Likewise, with reference to the health care system, one would never expect that the accepted delivery pattern is the state-sponsored hospital, and the rest should make their case over and over again for legitimacy.

In Oakland, California, 23 percent of elementary and secondary students are in private institutions. There are no statistics on the rising number of home schools. Rather than deplore this situation, educators see the reality as part of the entire effort and look at that phenomenon from the point of view of its value to society, its effectiveness, and the promise it offers of producing capable people in the next generation.

There is general agreement that the present educational scene must change, especially in the cities. The difficulty is the complacency with which lack of progress is accepted by so many. There is an urgency that makes the current and long-enduring lethargy incalculably puzzling. It takes four years to produce or miss a generation, either to enable them with the base to move on toward a high-tech world or leave them with little or no capacity to participate or to contribute to their own communities. It is a mild evaluation to say that society is preparing a future that will not serve any individual well. Society is almost ensuring an urban scene of strife.

The complexity of the issue and inertia of older systems are not justification for tortoise-like progress. It is time for great effort. This crisis in education compels educators to debate the following three conditions, from which a plan of action should emerge. Number one, there have been deep and widespread changes in society, especially in neighborhoods, which call for a diversity of educational approaches. Number two, American society is pluralistic and its institutions should correspond to that reality. Number three, the hour is getting late.

Societal Changes

In *Public and Private High Schools: The Impact of Communities*,

(1987) by James S. Coleman of the University of Chicago and Thomas Hoffer from Northern Illinois University, the first chapter is a significant appraisal of the changes that have taken place in the context in which schools must operate.

A good place to start, the authors feel, is the dual aim of an educational The first of these sees schools as society's instrument for orientation to the larger community, basically releasing students from the limitations of being born into this or that family. The other, and not necessarily opposite goal, is to see the school as the extension of the family, reinforcing family values and traditions. It is the authors' thesis that in the early 19th century, America had a largely homogeneous, Protestant, English-origin population. The family's, community's, and nation's interests largely coincided. There were, of course, conflicting elements, such as the arrival of German Lutherans and Catholics in mid-century that could have been at variance with the dominant values. In some cases, they harmonized goals by setting up their own German-language public schools. Irish and German Catholics found the public school environment alienating. Also, the segregationist mentality of the south was in conflict with the national attempt to avoid racial distinctions.

In mid-20th century America however, conflicts in values have expanded. Traditional values are not universally held. Many seek release from what they consider narrow views of the past.

Furthermore, added to those value conflicts are radical changes in family patterns. In many situations, although not all, society has gone from the extended family, to the nuclear family, to heavily single-parent homes—awareness of which is not widespread. The figures on those working away from the immediacy of family are radically changed. A century ago, most husbands and wives worked in their immediate neighborhood. Now, the overwhelming majority of adults and parents not only are working outside of the home, but also are employed at some distance from the home.

Likewise, high mobility takes a toll on the strength of neighborhood communities. With newcomers, it takes time to build relationships. If, as is very often the case, mobility is a factor in family life, people do not want to put roots down and they place severe curbs on how much they are going to invest in the communities where they temporarily live. These changes have a direct effect on educational systems and programs.

Coleman and Hoffer, for example, describe the family, neighborhood, and community necessary for the educational enterprise to be successful. They treat these as "functional communities" and "value communities." Functional communities maintain structural consistency between generations of parents and young people. Children become socialized because of the multiple interaction of parents with one another and with teachers and the student community. The authors also emphasize that families need these functional communities to raise the next generation. Disadvantaged parents, especially, should have these resources so as not to be left on their own.

Value communities, on the other hand, which were once an accepted situation in the American neighborhood, are collections of people who share similar values about education and child rearing.

While the functional community can have a serious divergence of values, one set is dominant. American neighborhoods used to be functional communities, but there has been a decline in the residentially-based functional communities. The impact of this radical change in community life has a profound impact on schools, relating to such things as diverse as curriculum choices, dress codes, even homework. One result of these developments, according to Coleman and Hoffer, in an observation that resonates with personal experience, is that a heavy burden falls on the principal. A strong leader with personal force can make a particular set of values dominant within the school, but the role of the principal can, at times, be very difficult and sometimes altogether too demanding. In schools based on functional communities, the task of the principal in maintaining and exercising authority in a school can be readily accomplished, merely by first discovering the dominant set of values in the community and the norms supporting these values and then exercising authority accordingly (imposing sanctions to enforce the norms).

Today, when school attendance is based on residence, a principal has no set of dominant community values to uphold. Instead, there are a number of contending values. The principal no longer has the strength of a tightly-knit functional community to support authoritative actions.

Public schools with a geographically-defined student body have become increasingly heterogeneous, with great diversity and even conflict of values. It is not a surprising consequence that people now are discussing various kinds of "choice schools," "magnet schools," or Montessori-type schools, with different educational or perhaps philosophical premises.

This change in society and neighborhood has altered the context in which education operates. There is heterogeneity of the American population of values and ideas. The embracing of this diversity in the current American experience makes critical comparisons of United States schools with those of Japan and other countries with homogeneous cultures and populations, both unhelpful and misleading.

Pluralistic Society

In his book, *We Hold These Truths: Catholic Reflections on the American Proposition* (1960), the Jesuit theologian from Woodstock, Maryland, Father John Courtney Murray, S.J., points out that America is unique in the modern world, chiefly because the native condition of American society was pluralistic.

By pluralism, Murray means the co-existence within the one political community of groups who hold divergent and incompatible

views with regard to religious questions, those ultimate questions that concern the nature and destiny of the human race within a universe that stands under the reign of God. For Murray, pluralism implies disagreement and dissension within the community, but it also implies a community within which there must be agreement and consensus. He does not underestimate the political problem here. If society is to be conducted rationally, some set of principles should motivate the general participation of all groups, religious included, despite their dissensions, in the oneness of the community. On the other hand, those common principles should not deter each group from its own unique identity.

Recognizing that the founders of this country lived in and legislated for a far simpler age than ours, Murray cites one illustration of this change, in the words of Alexander Meiklejohn, who names the great "revolution" of modern times as the transfer of education from the church to the state. The First Amendment had looked to the relationship of religion to public order in society and therefore, to the still-uncomplicated institutions of the state. With the educational revolution, the school question joined the legacy of problems. In Murray's words, the argument about "education, church and state" is still far from finished. In fact, for him in the 1950's, the real discussion had hardly begun.

Like Coleman and Hoffer, Murray does not debate whether there is a value element in education, but emphasizes the reality of the ideological element in the schooling of the young. For him, changes had occurred in the religio-social structure of America, which had profoundly altered the understanding which 19th century America had of itself. Murray's point is that pluralism had taken hold in contrast to the homogeneous structures of a century and a half earlier, when public education had its beginnings. The basis of common value in the early times was much akin to what Coleman and Hoffer hold, that the climate was presumably Protestant and English. In the 20th century, the atmosphere was more heavily marked by a presumption of secularism. From another point of view, the unspoken or articulated ideology of public education was its understanding of itself as an instrument for the inculcation of democracy and the means of transmitting spiritual and moral values in a non-sectarian manner.

For Murray, American society now is neither vaguely Protestant nor has it some faith in some generalized values. Religion in America has a form that is precisely defined, namely a pluralistically-structured form. This for Murray is a fact, a fact which has consequences because it should be responded to specifically, not vaguely. There may be evidence of the continuing relevance of Murray's argument. Twice in the last 15 years in California, there have been serious efforts to relate public education more vitally to religion and to teach legitimately in the public schools about religious traditions. The present effort to relate public education more vitally to religion and to teach religion legitimately confirm the significance of Murray's central conviction. Murray's observation about the

essential pluralism of American society forces a confrontation with the dual pattern assumed by the American educational system in the 19th century, that is, the public school as the single publicly-supported school and the religious school as barred from public support. Murray finds this pattern outdated and calls it "an anomaly in our present pluralistic society." It is a relic of the past, surviving in the present on the momentum of ideas and social facts that time itself has left behind.

For Murray, the solution, like the creation of the problem itself, will be the work of generations. It will be reached by a reasonable and factual argument, unclouded by passion or prejudice, drawing from the complex of elements making up the American proposition that there is dissension, but there are shared truths, and that there is need to maintain cultural and ethnic identity, but also some consensus in values. For Murray, 35 years ago was the appropriate time. He feels a familiar dynamism was at work, namely growth in moral insight, assisted by a realistic grasp of socio-religious reality. He uses the illustration of earlier times of the "separate but equal" doctrine, as an example of a court position which has changed because sociological alterations sharpened moral judgments and led to legal changes.

The analogy is an easy one, Murray feels. That public aid should be denied by law to certain schools simply on the grounds that they teach a particular religion was never in conformity with the moral canon of distributive justice. This moral norm requires that government, in distributing burdens and benefits within the community, should have in view the needs, merits, and capacities of the various groups of citizens in general. The principle of distributive justice would require that a proportionately just measure of public support should be available to such schools as serve the public cause of popular education, whether or not these schools are specifically religious in their affiliation and orientation.

Murray grants that perhaps the limits of public funding of American education might have been defended by a manner of sociological argument, apart from the justice question, that we were dealing with a small group, perhaps even an eccentric group, existing on the periphery of American society, whose needs might possibly be overlooked in the interest of some wider good. On the contrary, now we have to deal with a large segment of our society, fully integrated into its pluralistic structure.

The segment's educational needs and interests coincide with public needs and interests, especially in urban areas, while at the same time remaining special to the particular community. The good of a pluralistic society should be defined in pluralistic terms.

Great difficulties in making the argument for state support for religiously-affiliated schools arise in two areas. First, one should be free to make this statement while still maintaining that the public school system merits strong defense, both in its efforts in improvement and insofar as it relates itself realistically to the religious

realities of the United States. Secondly, the constitutional questions figure very strongly in this kind of discussion and, in many areas, almost preclude dialogue.

Murray does not minimize either of these questions. He does, however, feel that they must be discussed. Constitutional law should reckon with the change in realities of American life, whether they be social, economic, or religious. He remarks on Felix Frankfurter's comment that the relation of church and society in the American tradition is a "spacious one." The constitutional principle is: no establishment of religion. But, another norm to keep inviolate in changing circumstances is the right of the free exercise of religion. It is not permissible to read into the concept of separation of church and state a philosophy of hostility to religion. And, Murray quotes from the Zorach case on education, the decision that upheld the provision of released time in the school day, that the whole intent of the First Amendment was to protect, not to injure the interest of religion in American society, in that government respects the religious nature of its people and accommodates the public service to their spiritual needs. It has never been the tradition in America for government, in any of its agencies, to regard the spiritual and religious needs of the people as being entirely outside of the scope of its active concern. On the contrary, there are instances of government accommodating its public service to these needs, such as chaplaincies in the Armed Forces and tax exemption to properties of religious institutions. One condition of these arrangements is that such cooperation should not infringe on, but rather support the right to the free exercise of religion. Another condition is that government responsibility for action in the particular matter should be well defined. It is from this quality of our tradition that new development should come to meet the problem which educational and religio-social changes have made acute.

For Murray, the appropriateness of developing this doctrine of accommodation in the matter of government aid to religion in education can hardly be denied. As a people we are agreed, he feels, that government should not undertake responsibility for the care of the sacred order of religious life. Government responsibility is limited to a care for the freedom of religion. However, the special area of the school experience presents a different case. Government has assumed responsibility here. It has undertaken to promote and support education and demands universal education. It is precisely in this area of education that the spiritual needs of a religious people today are sharply felt. Government cannot ignore these needs, for the fortunes of free government are intimately linked to the fact of a religiously-informed and virtuous citizenry.

In Murray's terms, no one will deny that the problem of applying this principle will be difficult. It will not be easy to draw the line between constitutional accommodation of the public service in aid of religion and education and unconstitutional aid to religion itself. He is confident, however, that the American tradition is a

treasury. It is our responsibility to bring forth from it new things and old.

What is clear to Murray is that the current criticism and dissatisfaction with schooling in America will not disappear. There is danger in supporting a complacency that supposes that the problem of religion and education was finally settled by such cases as the McCollum doctrine of absolute and complete separation of church and state. "So, far from solving the problem," Murray says, "this doctrine has made it more acute. Until the problem is solved with all justice and realism, the American ideal of ordered freedom, for which the Bill of Rights stands, will not have been achieved." Murray does not say, but one can easily infer, that minor reforms and adjustments in American education will not heal the dissatisfaction.

As great as the challenge is, it is totally consistent with Murray's understanding of the American proposition, namely, the coherent structure of thought that lays claim to intellectual assent and an organized political project that aims at historical success. "Neither as a doctrine nor as a project, is the American proposition a finished thing. Its demonstration is never done once for all; and the proposition itself requires development on penalty of decadence," he says.

The Hour Is Late

From the time that the Department of Education produced its reflective work, *A Nation at Risk*, there has been a growing consensus that the educational structure in the United States is not serving its citizens well. This is largely put in terms of the future of our nation in the economic competition of the world in the next generation. A perceptive editor writes in the *Oakland Tribune:*

> Here is a little movie to hold in our mind as you envision what sort of national stature and economic power we might command at the dawn of the twenty-first century. This two-scene tale has locations in Geneva, Switzerland, and downtown Oakland, California.
>
> The first scene is in a Geneva jewelry store. The clerk is a twenty-one year-old Swiss student. She sells jewelry, goes to a university and travels relentlessly to satisfy her ambition to crack the higher rungs of the corporate ladder. "Oh you are from Oakland," she says to my wife and me. "I had a wonderful time on your beautiful Lake Merritt last summer."
>
> Her English is wholly without accent, her knowledge of the major points on the globe is near encyclopedic and her future is unmistakable. She will be in the vanguard of the new European entrepreneurial class that is rising across the continent to meet us head on in the new global market.
>
> The other scene is in downtown Oakland, where a charming young man, who should be going places of his own in this world

stops a newspaper publisher to ask for a job. Only it turns out he can neither read nor write.

Now you know why some serious business executives are wondering how we hope to weather our way through to the twenty-first century as a great power. We cannot get there from here. More and and more business people are saying it is time to do something (1990).

We as Catholic people must look from the viewpoint of our own religious values as well. William C. McCready, an associate professor of sociology at Northern Illinois University, writes: "American Catholics of European heritage have been spectacularly successful at entering the middle-class economic mainstream and Catholic schools have been an important and integral part of that process." He prays for their continuance. "I am not arguing that the Church will collapse without the schools. I am arguing that we are better off with them than without them" ("Identity," 1989).

McCready's colleague, Father Andrew Greeley, has discussed over and over again the sociological findings of the impact of Catholic schools on their students. "Virtually all the criticisms aimed at the Catholic schools are refuted by these data: they are not rigid, repressive, dull or restrictive. On the contrary, they seem to facilitate greater happiness, more support for the equality of women, more confidence in other people, more willingness to see sex as a sacrament, greater generosity to the Church, more benign images of God, greater learners of the complexity of moral decision making and higher intellectual achievement." Greeley assesses this laconically, "Not bad" ("Catholic Schools," February 1989). The effect of Catholic schools is not precisely because of family background. There are additional influences and effects on students. The old explanation that the schools were merely duplicating the work of the Catholic family is simply not valid. According to Greeley, "Catholic schools seem to have their effect on those who attend them, not so much through formal religious instruction class, but rather through the closeness of the Catholic community which the experience of attending Catholic schools generates" ("My Research on Catholic Schools," November 1989).

A decade before, in the review, "Catholic Schools in a Declining Church," Greeley writes, "Catholic schools are much more important—as measured by the strength of correlation between Catholic school attendance and adult behavior—in a time of crisis in the Church than in a time of stability." In our generation, what has become strikingly clear is the value of the Catholic school in the heart of the city and especially in minority communities. The testimony comes from many different sources. The black Catholic bishops write, "Today Catholic schools still represent for many in the Black Community, especially in the urban areas, an opportunity for quality education and character development. They also represent—and this is no less important—a sign of stability in an environment of chaos and flux...It should be a source of legitimate

pride that our schools are sought after by many who are not Catholic, as well as Catholics because of the religious and moral values considered as part of a quality education" ("What We Have Seen and Heard," 1984).

Greeley notes from his studies, "The Catholic schools are the most effective contribution the Church is making to the service of the poor. While Catholic school attendance has been declining, the enrollment of Blacks and Hispanics (at least half of the former not Catholic) in Catholic schools has been increasing dramatically. Research done by James Coleman and myself on secondary schools students indicates that the Catholic schools have an enormous impact on the sons and daughters of the disadvantaged. It is especially among the disadvantaged and even more among the multiply-disadvantaged that the impact of Catholic secondary schools is likely to be greatest" ("My Research," November 1989).

The city of Oakland, California, is a strong illustration of this. Students who enroll in the Catholic schools have test averages that are from the 20th percentile and above in their first year. In three years, they are up to grade level in standardized reading tests. Each of the Catholic high schools has a greater than 90 percent rate of college entrants. Although these facts have been public for years, the level of appreciation seems remarkably shallow.

There are other benefits to the city besides the academic achievements of the students. Eight years ago, one of the oldest schools was rebuilt. One family declared that the action on the part of the diocese made them rethink a proposed plan of moving from the neighborhood. This experience seems to be a national one. Robert Kealey, writing years ago in the *Notre Dame Journal of Education*, speaks of the Catholic schools' identification with the neighborhood because the institution reflects very well the community itself (1971). Another commentator, Doctor Thomas Vitullo-Martin, tells the story of the fire-damaged Our Lady of Victory School in south Bronx in 1977: "The financial situation was extraordinarily difficult. Parents and community leaders protested the closing of the school, arguing that it would not only hurt the children but drive from the neighborhood many of the families who played important roles in resisting the forces destroying the south Bronx" (*Catholic Inner-City Schools*, 1979).

Benjamin F. Payton, the president of Tuskegee University in Alabama, is quoted in the *New York Times* on Easter Sunday 1990, "We are beginning to see a collection of institutions, both Black and White that are helping Black students understand again that the single, most important route out of poverty is education."

Greeley reinforces this conviction by the declaration that Catholic schools do indeed render an important service to the poor. "It is difficult to think of any other efforts of the Catholic Church in the larger urban centers of America which reach so many of the poor or reach them with such notable effectiveness. Nonetheless, Catholic schools in the inner city are slowly being closed and there seems

to be little protest from those Catholics who are enthusiastically committed to the cause of justice and peace and to the preferential option for the poor" ("My Research," November 1989).

Despite the accomplishments of Catholic schools, and the widespread recognition of their contribution to the stability of city neighborhoods, to the education of the poor, and to the hope they provide to the disadvantaged, they are quietly disappearing. There will be no crisis for Catholic schools in the city. There will just be silent erosion. Cities will be the less for that. There is now an urgent need for public discussion, parental action, policy debate, and the attention of the business community.

The achievement of the Catholic schools is not a secret. It has received notable acclaim from such American institutions as *Forbes Magazine* and *Business Week*. Even the whisper of fairness floats occasionally through the air. In a debate held at the University of California, Davis, in April of 1986, the California Superintendent of Public Instruction states in reference to radical change in American educational funding: "Some of my argument would be let's let this reform movement play out. Let's see how far it can go and not take this risky set of propositions into account until we have tried to make the schools better directly. Certain people have brought up costs. But what they haven't said about a voucher plan is that it is going to cost between ten to fifteen billion just to get to the place where you can start having competition come into play. Because right now parents of students who are attending private schools are subsidizing the system. Fair or not, they are." One should add that in Oakland, half of the people paying tuitions in Catholic schools live below the level of poverty for American families.

Lewis V. Gerstner, Jr., the CEO of R. J. R. Nabisco, identifying education as a major American crisis, says that it is time to stop predicting rain and begin building arks. His firm, one of the nation's largest, has put aside 30 million dollars to invest in education. He quotes depression-era President Franklin D. Roosevelt: "This country needs bold, persistent, experimentation. It is common sense to take a method and try it. If it fails, admit it frankly and try another. But, above all, try something" (Maynard, *Oakland Tribune*).

Dealing with the school crisis is the American society's responsibility, according to John Courtney Murray. It is part of the unfinished business of this country. Much of contemporary American concern for education is not antithetical to Murray's thought that:

> Neither as a doctrine nor as a project is the American proposition a finished thing. Its demonstration is never done once for all; the proposition itself requires development on penalty of decadence. Its historical success is never to be taken for granted nor can it come to some absolute term; and any given measure of success demands enlargement on penalty of instant decline.

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STUDY AND DISCUSSION GUIDE

THE CATHOLIC SCHOOL AND SOCIETY

I. Background Papers

Catholic Education: Statistical Profile and Trends
Mr. Frederick H. Brigham, Jr., executive assistant to the President and director of research, NCEA, Washington, DC

Catholic Schools in a Changing Society: Past Accomplishments and Future Challenges:
John J. Convey, Ph.D., Saint Elizabeth Ann Seton Chair in Education, The Catholic University of America, Washington, DC

Education: The Unfinished Agenda:
Most Rev. John S. Cummins, D.D., Bishop of Oakland, CA.

II. Some Basic Questions

What are/will be the major changes in society that will impact the identity and mission of Catholic schools?

How do/will Catholic schools contribute to a synthesis of faith and culture? What elements of contemporary American culture call for a countercultural response from Catholic schools?

In what ways is the evolving cultural context similar to/different from the context in which Catholic schools were originally comissioned by bishops at the Council of Baltimore?

How do/will schools respond to changing populations/demographics?

How do/will Catholic schools understand and implement an option for the poor?

III. Discussion

1. To what extent do the Background Papers address the basic questions?

2. What questions are not addressed by the papers?
3. What new questions are raised by the authors of the Background Papers?
4. What is the group's reaction/evaluation of the current status of this issue? Do not confine your analysis to the materials in the Background Papers.
5. What is the group's judgment about desirable directions for Catholic schools in regard to this issue, and appropriate strategies for moving in those directions?

Study and Discussion Guide: **The Catholic School and Society.**

IV. Summary

1. *Clarification of the Issue* (a summation of responses to question 4: the current status of the Issue.)

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2. *Strategy for the future* (A summation of responses to question 5: appropriate future directions.)

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Discussion Leader_____Location_____Date_____

Frederick Brigham has been involved in education for most of his professional life. He is the executive assistant to the president and director of research and technologies of the National Catholic Association (NCEA). In this capacity, he represents the president at national organizations and serves as liaison to several White House committees. He is responsible for the NCEA data bank, the technology sessions at the annual convention, and assists the president with development.

Prior to joining NCEA, Mr. Brigham was the executive director of the Institute of Inter-university Cooperative Research. He served as consultant to the Center for Family Studies at Catholic University. He also has served as the academic resources coordinator for the Legislative Post Audit and Oversight Committee of the Commonwealth of Massachusetts.

Mr. Brigham was a contributing editor to the 1979 edition of the Encyclopedic Dictionary of Religion. Since 1987 he has authored the NCEA annual statistical report on U.S. Catholic elementary and secondary schools.

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His professional work focuses on research and strategic planning for Catholic schools. He has conducted long-range studies in Washington, Baltimore and Corpus Christi, Texas and is currently conducting planning studies in Boston and Honolulu. He has served as a consultant to the Diocese of Raleigh, North Carolina, the Center for educational statistics and the Office of Private education of the US department of education, and other organizations.

He has published extensively. He is the author of the entry on research

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on Catholic schools in the latest edition of the *New Catholic Encyclopedia*. He writes a column on research for the National Catholic Educational Association *Notes* and is currently writing a book on research on Catholic schools since 1965.

John S. Cummins was appointed Bishop of Oakland, California in 1977. Prior to that time he had been auxiliary bishop in Sacramento, California for three years. He was ordained to the priesthood in 1953. He earned his doctorate in Sacred Theology from the Jesuit school of theology, Berkeley in 1983, has an M. Div. and has done additional graduate work in History at Catholic University, Washington, DC, and the University of California, Berkeley.

Bishop Cummins had a wide range of experience before being elevated to the hierarchy, including assignments as associate pastor, campus minister, secondary school teacher, college chaplain, chancellor of the newly-established diocese of Oakland and first executive director of the California Catholic Conference. He attended the Second Vatican Council as Secretary for Bishop Begin and served one term as Chairman of the Board of Director of the National Catholic Educational Association (NCEA). Since being made Bishop he has served on numerous committees of the National Conference of Catholic Bishops (NCCB) and has participated in many international Catholic convocations.

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